THE DUTY OF SERVANTS.

CONTAINING,

I. Their Preparation for, and Choice of a Service.

II. Their Duty in Service.

Together with

Prayers suited to each Duty.

All which may be accommodated likewise, for the most part, to APPRENTICES.

To this is added,

A Discourse of the Sacrament, suited peculiarly to Servants.

By the Author of *Practical Christianity.*

The Second Edition.

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THE EPISTLE TO SERVANTS.

Good Fellow-Christians,

I Will not encrease the Bulk or Price of this Book, by giving the World an account of all the Reasons that mov'd me to publish it; let it suffice to tell you, that 'tis a Design of great Charity for your Temporal and Eternal Interest. I would, as much as lies in me, render your Estate easie, profitable, and at least not dishonourable, which I shall certainly effect, if I can persuade you to Contentment, and a faithful discharge of your Duty, in your Place. For 'tis not the Nature of Service, but the Faults of Servants, which render this state uneasie and contemptible, the greatest Burthen and Dis-

honour of it being, in truth, to be imputed to the unreaſonable Diſcontents, to the negligent, unfaithful, or undiſcreet behaviour of many Servants. I would poſſeſs you therefore with ſuch Virtues as may render you the Favourites and Confidents of your Maſters, dear to them (as you ought to be) next to their own Children; and by being ſo, you will become more conſiderable to all that know you, and nearer every day to advancement: Theſe Virtues are Contentment in your Condition, Juſtice, Truth, Induſtry, Humility, the Fear of God, and ſuch like. By the practiſe of theſe, you will convince the World, that you differ from the Rich and Great only in outward Circumſtances, that you have true Honour and Goodneſs in your Souls, and that you have nothing mean in you beſides your Fortune: Theſe therefore cannot miſs of making you worthy to be eſteem'd, to be belov'd, to be truſted, to be encourag'd.

But this is not the utmoſt of my Deſign; I would make you Happy and Glorious hereafter; I would make you the Children, the Heirs of God, and Joynt-Heirs with

Chriſt,

Chriſt, though the Servants of Men; I would deliver you from the Bondage of Sin and Satan, and make you partakers of the true Liberty of the Sons of God. Now this cannot be done, unleſs you can be prevail'd with to love and purſue after thoſe Virtues which become your Condition in the World, and ſo diſcharge your Duties conſcientiouſly; for I muſt deal faithfully with you, no Man can be a good Chriſtian, who is not good in that ſtation wherein God has placed him: You cannot then be Obedient Servants of God, unleſs you be Faithful Servants of Men; nor yet do I confine the Whole of your Duty *within the compaſs of your* Service *to Man, there is a* Duty *alſo which you owe to God, which you are to perform in the firſt place, not only becauſe he is your Chief and Beſt Maſter, (I ſhould rather have ſaid, your Good Lord and Father too) but alſo, becauſe this is the beſt and moſt ſolid Foundation of your Duty towards Man; and therefore eaſily conceiving that no good, nay, no wiſe Man, will grudge you the time that is neceſſary for the Service of* God, *ſince unleſs this be perform'd, they can neither expect that*

you ſhould ſerve them as you ought, nor if they did, that God *would give a Bleſſing to your Service. I have taken care to direct you alſo in this little Treatiſe, how to imploy this time, laying down ſuch Rules as may be more peculiarly uſeful to you in Reading, Hearing the Word, Receiving the Sacrament,* &c.

The Method I have follow'd is very plain, and I need give you no other account of it, than what you have in the Title. I have nothing more, but to beſeech you, that you would joyn with me in hearty Prayers to God, *that he would bleſs this my Endeavour with Succeſs, not only to your Advantage and Comfort, but to the Peace and Intereſt of all Families, which is nearly concern'd in your Behaviour, that he would poſſeſs all of you with Virtues ſuitable to your Quality and Condition in the World, with a Spirit of Meekneſs and Humility, with a Spirit of Faithfulneſs and Induſtry, with a Spirit of Love and Gratitude, and with a Spirit of Fear of, and Dependence upon him our* GOD,

that

that ſo you may not only be conſiderable and uſeful in your Places, but alſo Examples of an Excellent Virtue, and by a neceſſary conſequence happy here, and glorious hereafter; which is the ſincere Deſire of

Your Affectionate Friend,

RICHARD LUCAS.

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PART

PART I.

Of Preparation for, and Choice of a Service.

CHAP. I.

Of Preparation for Service, *as 'tis the* Duty *partly of Parents, and partly of thoſe young People who reſolve upon* Service.

The neceſſity of Preparation.

THERE is ſcarce any particular Work, or any ſingle Action, that is well done, unleſs by ſuch who are train'd up to it, or fitted for it, either by an actual or habitual preparation; how can it then be imagin'd, that *Service*, which is a ſtate of Life, of ſo great importance, to the welfare of all the other Members of a Family, as well as that of *Servants* themſelves, ſhould be wiſely entred into, and happily diſcharg'd without any *Preparation?* Many and important are the Duties of *Servants*; great is the Truſt repos'd in 'em, the Eſtate, the Honour of their Maſters and Miſtreſſes, the Peace, the Happineſs and Virtue too of the whole Family, doth very often depend much upon 'em; and can any one queſtion, whether ſuch a Charge, ſuch a Truſt as this does not require many Virtues and excellent Qualifications? and theſe cannot be obtain'd without due *Preparation*; for as no Man is happy, ſo neither is any Man wiſe or virtuous by chance.

The Qualifications of a good Servant.

Now the Qualifications which make a good *Servant*, are ſuch as theſe; Fear of, and Dependence upon God, Contentment in their Condition, Love of their Maſters and Miſtreſſes, Humility, Meekneſs and Patience, Faithfulneſs, Induſtry and Diſcretion: Theſe, I confeſs, are eminent Virtues; and though they are neceſſary in this lower ſtation, they make Men fit for, and worthy of the higheſt: Theſe will make a *Servant* both happy and conſiderable, in deſpite of the meanneſs either of his Birth or Fortune; and happy muſt thoſe Maſters be, who are ſerv'd by Perſons of ſuch Virtues: Since therefore the Truſt is ſo great which is repos'd in *Servants*; ſince the Virtues neceſſary to make a good Servant are ſo many and great; and ſince the fruit of their good *Service* is ſo extremely profitable to themſelves, and the Families they are Members of, it doth naturally follow, that they ſhould with great Care and Pains be train'd up, and fitted for *Service*.

Now this Duty of *Preparation* doth in the firſt place belong to ſuch Parents who are of that Rank in the World, that they have no better way of providing for their Children, than by *Service*. And next, 'tis the particular and immediate Buſineſs of ſuch Children before they enter upon this ſtate.

This Preparation in part the Duty of Parents.

Firſt, 'Tis the Duty of Parents. Every Parent is by the Law of God and Man, bound to make proviſion for their Children, and then ſure they who can make no other proviſion for 'em, are much the more bound to be diligent and zealous in their Education. There are indeed ſome ſorts of Skill neceſſary to qualifie Men for ſome particular ſorts of *Service*, which cannot be obtain'd without Charge; the poorer ſort may peradventure look upon themſelves excus'd from beſtowing this ſort of Education upon their Children by its expenſiveneſs; but the Education I require of 'em, conſiſting in the Fear of God, Truth, Induſtry, Humility, and ſuch like, is no way expenſive;

Motives to the Parents Care.

penſive; the Poor as well as the Rich may reſolve with *Joſhua* *, *I and my Houſe will ſerve the Lord.* Good Example, good Inſtruction, and good Government, does not coſt much, nor does it put 'em to any Charge to acquaint their Children frequently with Inſtances of God's Goodneſs and Power in providing for all thoſe that depend upon him in theſe ways of Humility and Induſtry; and if Examples of this ſort be pickt out in the Neighbourhood, ſuch as their Children are well acquainted with, Men whom their own Induſtry, and God's Bleſſing has raiſed from little, this will be very apt to affect 'em, and to teach 'em the Excellent Leſſons of Contentment and Truſt in God: Parents, by this Labour beſtow'd upon their Children, will reap this great advantage; their Children will be more ſerviceable and delightful to 'em, their mean Condition will be more eaſie and honourable, being freed from the two Plagues of Poverty, Diſorder and Sloth: Their Children again will reap a double Advantage; *firſt*, in being fitted to encounter every Fortune; and *next*, this Piety and Religious Wiſdom, viſible in the Family they are of, will give them very great Credit and Reputation; ſuch a Houſe will be lookt upon as a Temple conſecrated to Religion; and he that takes a Child from hence, will believe that he receives a Guardian Angel into his Family, or at leaſt one whom God will bleſs in all that he does, and for whoſe ſake he will bleſs all that belongs to him. Thus a good Education is both a delightful and provident Work; 'tis a good Eſtate to Children, recommending 'em to the Favour both of God and Man, and making 'em worthy of the beſt Fortune, and able to bear the worſt: Theſe are the Advantages which Parent and Child reaps from this ſort of Education; but this is not all the Motive to this Duty; for there are as miſchievous Effects which attend the neglect of it, as there are good ones which attend the performance. How can the careleſs Parent anſwer for his neglect to God, to himſelf, or to his Children, ſince by it he betrays the Honour of God, the Happineſs

* *Joſh.* 24.15.

The Miſchiefs which purſue the neglect of this Duty.

pineſs of his Children, and his own Peace and Comfort? What ſhall thoſe wretched Children do? Whither ſhall they go who are as deſtitute of good Education and Virtue, as of a Maintenance and Proviſion? Whither ſhall they go? to Service? they are unfit for it, and uncapable of obtaining it: For who will receive into his Family one o'erſpread with the Leproſie of a ſlothful and vicious Education? Shall they ſtay at home, the ſhame and burden of their Parents? Alas, there they muſt periſh through want of Bread, or abundance of Idleneſs: What remains then for 'em to do? they muſt either betake themſelves to unlawful ways to get a Maintenance, or elſe miſcarry through the Vices of their Education in lawful and good ones: Who have theſe poor Creatures to complain of in the day of their Miſery, or of Judgment? Shall they complain of God? He gave 'em Health, Strength and Underſtanding: Shall they complain of themſelves? 'Tis true, they will have Reaſon, for they preferred Ignorance and Idleneſs before the means and opportunities of Grace, which have been provided for 'em in publick at leaſt, but moſt of all muſt their Complaints be levell'd againſt their Parents, who ſuffer'd 'em to periſh for lack of Knowledge, who ſuffer'd 'em to fall into the bondage and miſchiefs of Sin, before they were throughly inſtructed what Sin was; nay, prompted 'em, and I had almoſt ſaid, compell'd 'em into both by the lewdneſs of their own Examples: Let me ſpeak to ſuch Parents, with what Hearts muſt you, if you have any ſenſe remaining, behold your Children loſt to Virtue, engaged in ſinful and deſtructive courſes, and finally plunged into the miſery that attends them; when you ſhall reflect and conſider that they have been abandon'd, betray'd and debauch'd into all this, by you your ſelves? With what face can you beg of God for 'em the aſſiſtance of his Grace, which you have your ſelves bereav'd 'em of, or at leaſt refus'd to contribute what lay in you to implant it in 'em? Or how can you finally beg of God Support and Comfort under the Calamity which you have brought upon your ſelves? Go Wretches,

hide

hide your ſelves from the ſight of thoſe Children which you have undone; and, if you can, from the ſight of GOD, whoſe Truſt repoſed in you you have betray'd.

The Childrens Duty in this point.

Having put Parents in mind of this Duty of *Preparation*, as far as it concerns them, I muſt now addreſs my ſelf to Children and young Perſons of the Rank and Quality ſuppos'd all-along; for the Duty of *Preparation* is not ſo to be caſt off from your ſelves upon your Parents, as if no part of it lay upon you. As ſoon then as you come to years of Diſcretion, your firſt buſineſs is, to conſider the Condition and Fortune of your Birth; you are ſeriouſly to conſider the narrowneſs of that Portion God has allotted you, and with what pains and travail your poor Parents provided this; you ſee you are not ſent into the World to take your Pleaſure and Paſtime therein, but you are born to take Pains and Care, or elſe you muſt ever ſuffer the ſtraits of Poverty, the reproach of Sloth, and the Plagues of Naſtineſs and Ignorance: When you have laid this to Heart, conſider too the Infinite Kindneſs of God, who fills, or is ready to fill *all things living with his Goodneſs.* Conſider his Alſufficiency and Power, that 'tis He * *who pulleth down one, and ſetteth up another:* There is no Cottage ſo retired which God does not look into and regard; no Condition ſo deſperate, ſo deſtitute of Friends, and all means, that God cannot redreſs and relieve it: He that called his People out of the Brick-kilns, and from between the Pots, and choſe Herdſmen and Shepherds for his Prophets and Princes, this God can never want means to raiſe or provide for ſuch who call upon him, and ſerve him. Thus, if you lay to Heart your Quality and Condition in the World; if you demand each one of himſelf, Who am I? What am I born to? What Station has GOD aſſigned me in the World? This will ſoon convince you, that you have nothing to truſt to but GOD, and your own Virtue: And if you lay to Heart in the

* *Pſal.* 75. 7.

next

next place the Goodneſs and All-ſufficiency of God, you'l eaſily conclude, that they who have him for their Friend and Patron, can want no Encouragement, no Aſſiſtance, that they who ſerve him, and depend upon him, * *ſhall lack no manner of thing that is good*; and ſo all together will put you upon the practice of Virtue, and a dependence upon God, in which conſiſts almoſt the whole *Preparation* I am treating of.

* *Pſal.* 34.

Children muſt accuſtom themſelves at home to the Duties they muſt practiſe in Service.

Having advanced thus far, your next Buſineſs will be, to learn and accuſtom your ſelves to thoſe Duties as far as you can, in the Family of your Parents, which you muſt practiſe afterwards in that of your Maſters: Above all, practiſe thoſe Virtues which you ſhall find uſeful and neceſſary, where-ever you ſhall come; ſuch are *Induſtry*, *Humility*, *Contentment*, and the like. *Firſt*, *Induſtry*; for why ſhould you not eaſe and aſſiſt your poor Parents, who with much Affection, Care, and Trouble, nurſt and ſuccour'd you, when unable to help your ſelves? Or why ſhould you indulge your ſelves in Idleneſs, who cannot live but by taking pains? *Secondly*, *Humility*; for why ſhould you not pay that Reſpect to thoſe who are your Parents, which you are to do to thoſe who will be your Maſters? to thoſe whom the Law of Nature has ſet over you, which you muſt to thoſe whom your Neceſſities will ſet over you? Or how will you learn the Humble and Reſpectful Language or Demeanours of a *Servant*, who accuſtom your ſelves to nothing but Rudeneſs, Diſreſpect and Undutifulneſs towards your own Parents, whom though you (which you ought not) it may be, fear leſs, yet ſure you love more, or ought to do ſo? *Laſtly*, *Contentment in your ſtate*; for you are unfit to be *Servants*, if you are wanton and diſcontented Children; your Dyet, it may be, and ſuch other Circumſtances, may be better'd by the exchange of a Father's for a Maſter's Houſe; but there may be other things which may be more inſupportable than your Parents Poverty; ſomething every where muſt be borne with, and

and therefore inure your ſelves betimes to *Contentment* in the meaneſt Condition, without which you ſhall never be happy in the beſt. In a word, if you would prove *good Servants*, you muſt firſt prove *good Children*; look upon your Parents not only as your Father and Mother, but Maſter and Miſtreſs too: Let not the meanneſs of their Eſtate tempt you to ſlight 'em; 'twere a *Sin* in a Neighbour or a Stranger to deſpiſe them for their Poverty; but 'tis a *Crime*, a crying Wickedneſs in you their Children: Make no uſe of the Indulgence and Fondneſs of your Parents, but only this, to inform your ſelves of 'em more freely, what you are to do, and more carefully avoid doing amiſs, and more chearfully to reform what is amiſs; for if you have no ſenſe upon your minds of Duty and Kindneſs, you will never make better than *Eye-Servants*, whom God as well as Man deteſts.

The Reſolution fit for ſuch as are entring into Service.

Thus prepar'd, as ſoon as you are invited to, or have your ſelves found a fit *Service*, fortifie and confirm your ſelves in this Reſolution, that you will perform the utmoſt that you undertake at leaſt, and whatever more you can, that you will do your Duty with Chearfulneſs, and with all your Might, and with all imaginable Faithfulneſs and ſingleneſs of Heart, as doing *Service* to God, not Man. Look upon your Maſter and Miſtreſs as your Adopted Parents; reſolve to love and ſerve 'em as ſuch, and never to be perſuaded that your own Intereſt can be divided from theirs. Ah! would you but go thus qualified to *Service*, you would find it indeed a ſtate of true Liberty, not Slavery; you would not be driven to poor and diſhonourable ſhifts ever and anon; you would grow up and thrive in the Affections of your Maſters and Miſtreſſes, and your Intereſt would ripen with their Affection and Value for you; they would be your Adopted Parents, you their Adopted Children, as neceſſary and dear to 'em as their Feet, their Hands, their Eyes.

Fraught

Fraught with these Virtues, and arm'd with these Resolutions, enter into the World and prosper; having first begg'd your Parents Blessing and Advice, and devoted that little time between your being hired to, and entring upon *Service*, to Prayer, and the consideration of these things.

A Prayer to be used by Parents, fitted to this Duty.

O Almighty God, Father of the Family of Heaven and Earth, possess my Soul with a tender sense of the Duty of a Parent, that I may not be bereaved of the Peace and Satisfaction which springs from a faithful discharge of it, nor of the Pleasure and Advantage which Wise and Virtuous Children bring their Parents, nor of that Blessing which thou dost bestow upon all such as train up their Children in thy Holy Faith and Fear. O suffer me not, instead of all these Advantages, to fall into that wretched state, wherein my Conscience shall be tortur'd, and my Soul afflicted by the sense of my Childrens ruin, my own guilt, and thy heavy displeasure. Suffer me not, O Lord, to imitate that wicked one the Devil, who delights to betray his Children into sin and ruin; but make me to imitate thee, my Heavenly Father, who dost fill all things with thy Goodness, whose merciful Providence is over all thy Works, who provideſt for all thy Children both spiritual and bodily food, and art most infinitely kind and gracious even to the undutiful and ungrateful. O Lord, open thou my Mouth, that I may pour forth Instruction. O Lord, purifie and sanctifie me, that if I be slow of speech, and unlearned, they may yet learn from my Life more than they can from my Tongue: But above all, O Lord, pour forth thy Grace in their Hearts, that they may be meek and teachable, industrious and dutiful, devout and religious. Lastly, O Lord God, I resign and recommend

mend theſe my Children unto thee, O be thou their Father; take thou the care of providing for 'em upon thee, and do thou ſo direct the whole courſe of their Lives by thy Gracious Providence, that every paſſage of it may tend to thy Glory, to my Comfort, and to their own Honour and Happineſs. All which I moſt humbly and moſt earneſtly beg, for the ſake of thy dear Son Jeſus Chriſt.

A Prayer to be us'd by Children under the government of their Parents.

O Eternal God and Heavenly Father, thou that art the kind Author of my Being, be thou the gracious Guide of my Life; my Age is ſimple and unexperienc'd; O be thou pleaſed to inſpire me with true Wiſdom from above: I am come into a World full of Snares and Temptations, O do thou fill me with the knowledge and love of thy Truth, that it may keep me from the path of the Deſtroyer. O poſſeſs my Heart with the fear of thee, and dependence upon thee, that I may walk before thee the Almighty God, and be perfect; *that I knowing, that* thou art my exceeding great reward, *may neither be diſcontented in my preſent ſtate, nor diſtruſtful of a Proviſion for the future. Poſſeſs alſo my Heart, O my God, with that natural tenderneſs for my Parents, and with that Chriſtian ſenſe of my Duty towards 'em, that my Language may be reſpectful, my Actions dutiful, and my whole Behaviour ſuch, that I may not encreaſe the burthen and care of their life, but prove a comfort and ſupport to 'em. O my God, poſſeſs me laſtly with a ſpirit of Meekneſs, Juſtice, Truth and Induſtry, that by reverence to my Betters, by courteouſneſs, truth and faithfulneſs towards all, and by diligence in whatever I am employ'd, I may* grow like a Tree planted by the Rivers of Water, my Leaf may not wither, whatſoever I do may proſper, and I may bring forth my

my fruit in due ſeaſon, increaſing daily in Wiſdom and Stature, and in Favour with God and Man: *Hear, O hear the Voice of my Petition, for in thee only is my Truſt, through Jeſus Chriſt our Lord.*

A Prayer to be uſed by ſuch as are juſt entring into *Service.*

O Almighty God and Heavenly Father, who art wont to lead and defend all thoſe who call upon thee, be thou pleaſed to go now and ever along with me, and make my ways plain and proſperous before thy face. Vouchſafe me, I beſeech thee, the Aſſiſtance of thy Grace, that I may both contentedly ſubmit to thy bleſſed Providence, and alſo do my Duty faithfully in that ſtation to which thou doſt call me. Make me always to remember that I do Service to thee my God, whilſt I do it as I ought, to Man; and that I am not only to expect my Wages from my Earthly, but alſo my reward from thee my Heavenly Maſter. And, O my God, becauſe I know that I am frail fleſh and blood, I beſeech thee to confirm and ſtrengthen me againſt all Temptations, that nothing may be able to prevail with me to deceive the Truſt that is repos'd in me. Keep me alſo from all unchriſtian frowardneſs and paſſion, which may diſturb the Peace and Charity of the Family whither I go. Above all, keep me from forgetting thee in my Succeſs and Plenty, and from preferring my Worldly Intereſt before thy Favour. Let me find Favour in their ſight, with whom I go to ſojourn, and bleſs thou them, and do good unto 'em for thy Servants ſake: Thou art my God, in thee is my Truſt, to thee I dedicate and devote my Life: O hear me now, and whenever I call upon thee, O God of my Salvation, through Jeſus Chriſt my Lord.

CHAP.

CHAP. II.

Directions to be follow'd in the Choice of a Service.

The Rules to be follow'd in this Choice.

I Do not deſign here to lay down any Rules of Carnal Policy, there are very few ſo ſtupid, as not to be able to diſcern what ſort of *Services* do beſt promote their Worldly Intereſt; paſſing therefore over theſe, I ſhall only direct you what way *Servants* are moſt likely to ſecure their Peace and Tranquility, and a good Conſcience. Sometimes the Straits and Neceſſities of *Servants* are preſſing, and the Choice of *Services* is little or none at all: And in this caſe, whoever draws you, as the *Midianites* did *Joſeph*, out of this Pit, is to be lookt upon as appointed by Providence for your Maſter; provided the Employment be lawful, and not repugnant to your Chriſtian Profeſſion, for then it is much better to ſuffer by the want of an Employment, than thrive by a ſinful one: But whenever your Wants are not urgent, 'tis much more adviſable to attend the Providence of God for a more ſuitable place, than out of Diſtruſt to put your ſelves into ſuch, as you muſt again ſoon quit, not without ſome guilt of Lightneſs and Ingratitude, or continue in very uncomfortably: But you muſt in this deliberation take care that you do not impoſe upon your ſelves, and pretend to do that out of Religion, which you do really out of Pride or Idleneſs, or Wantonneſs. If ſeveral Services be offer'd, it is, no doubt on't, highly agreeable to Reaſon and Religion, that a Servant ſhould with great warineſs proceed to chuſe a Maſter whoſe Commands muſt be Laws to him, to chuſe that company which he muſt always live in: 'Tis, in a word, highly reaſonable that a Servant ſhould with good Advice put himſelf into a Family, by whoſe Orders and Cuſtoms the whole manner of his Life is to be regulated and determin'd, and both his Mind and Fortune probably to be ſhap'd and faſhion'd.

Now,

Now, that you may not miscarry in this Choice, you are in the first place earnestly to implore the Guidance and Direction of God; for if he interpose in those things which seem wholly given up to Chance, as *Solomon* assures us*, *The Lot is cast into the Lap, but the coming forth is of the Lord.* How much more will he be intreated to be present in those Affairs, wherein Men proceed by Rules of Wisdom and Religion? And if the slightest matter of Life do fall under his notice, which our Saviour intimates, by telling us, that † *The Hairs of our Head are all numbred*, how much more the weightiest? Look then up to God, and call upon him for his Direction in this matter; 'tis he who by a secret Providence can overrule all things; 'tis he who can give Light to obscure and doubtful things, or a more discerning Judgment to weak and simple Minds. In the *second* place, you are to take the Advice of Wise and virtuous Friends, and you are generally to look upon that Advice most sound, which presses you most to Duty and Religion, and flatters not your Pride nor Sloth. In the *third* place, you must well weigh your own Capacities and Abilities, comparing 'em with the business that you are entertained for; for if you undertake what you are unfit for, 'tis impossible that your Master should reap any thing from your *Service* but Vexation, and it may be Damage, or you your selves any thing but Discredit; so that this is both Sin and Folly, a downright deceiving others, and betraying your selves: Sometimes indeed there is not so much regard had to your Ability, as Chearfulness and Industry, and in this case, if your Capacity come not up to their Expectation, you wrong 'em not; but then they lay upon you a double Obligation to good Nature and Diligence; for 'tis monstrously ingrateful, if you force 'em to bear not only your Ignorance, but your Idleness and ill Nature too. In the *fourth* place, you are to chuse a *Service*, as if you were to make your

* *Prov.* 16. 33.

† *Matt.* 6.

1. *Beg Gods Direction.*

2. *Consult virtuous Friends.*

3. *Weigh your own Capacities.*

4. *Chuse as if you were never to change.*

your Fortune in it, and as if you miſt there, you could hit no where: For if you deſign it only as a Refuge for your preſent want and preſſing neceſſity, if you only put in there, as into a Port, to avoid a Storm, being reſolv'd to hoiſe up Sail to the next fair Wind, you will be ſhrewdly tempted to do your buſineſs very negligently and careleſly, and ſo beſides the guilt of Ingratitude, you will incur that of Injuſtice too. In the *laſt* place; inſtead of all further Rules, take this; You are to account that Family the beſt for you, which is in it ſelf the moſt religious; the beſt for your Temporal, and the beſt for your Eternal Intereſt. *Firſt*, for your Temporal Intereſt; Good Men, if they are able, do generally more than they promiſe; Wicked Men much leſs: Good Chriſtians will look upon you as their Fellow-Citizens, nay, Fellow-Servants, for you have one Maſter; nay, what is more, Members of the ſame Body, for you have one Head, *Chriſt Jeſus*; and therefore ſuch will treat you with Charity and Gentleneſs, and will as heartily ſeek your Intereſt as their own; for 'tis impoſſible but that a good Man ſhould *make much of them that fear the Lord.* But beſides that Gain which you will reap from the Countenance and Aſſiſtance, or receive from the Hand of a Religious Maſter, there are two other advantages which the Religion of any Family gives the Servants of it, *Credit and Reputation in the World*, and the *Bleſſing of God*; which how much they conduce to your worldly Intereſt, I need not, I ſuppoſe, acquaint you.

A Religious Family the beſt Service.

But, ſuppoſe this Choice of a Religious Family did not ſerve your Worldly Intereſt altogether ſo well as the Choice of ſome other peradventure might, yet ſurely it beſt ſerves your Eternal Intereſt; and therefore a Religious Family is to be preferr'd, eſpecially by People of greener years. 'Tis true, a good man, like *Joſeph*, may ſerve the God of *Iſrael* in the Houſe of *Potiphar*, but ſure nothing but Neceſſity, not his own Choice, ſhall bring him thither; the Salvation of the Soul is the *one thing needful*, and therefore this is the Intereſt that is firſt to be ſecur'd. They have certainly but little Veneration for *Religion*, who prefer the gain of 2 or 3 Crowns in a year with the hazard of their

Virtue,

before all the Advantages of a religious and well-govern'd Family. They are certainly very little ſenſible of the danger of Temptations, and the weakneſs of Human Nature, who for a very inconſiderable profit are ready to expoſe themſelves to the Infection of ill Company, to the Corruptions of ill Example, which are much more apt to affect you, when Authority and Intereſt is joyn'd with the Deceitfulneſs of Sin, as in the Examples of Maſters and others whom you depend upon and reſpect. 'Tis an unſpeakable diſadvantage to your Virtue and Religion, to be in a Family where you muſt wholly want the common means of Grace, I mean the reading of the Word of God, good Inſtruction, Prayer, and a Chriſtian Diſcipline in the Family. But how much greater diſadvantage when theſe are not only neglected, but contemn'd and derided? To live bereav'd of the Means of Grace in a mere Dearth of Spiritual Food, is an unhappy ſtate; but to live amidſt daily Temptations, and even Solicitations to Sin, is an unhappier ſtill. If young unexperienc'd People are apt to forget God, even in thoſe Families where they are often put in mind of him, how will they remember him where all forget him? If they can hardly be preſerv'd by the Care of a Religious Maſter, and the conſcientious obſervance of Religious Duties, how will they be ſecur'd in a Family where there are no opportunities or means of Virtue? and not only ſo, but where there are all opportunities and Means of Vice, and where Vice is countenanc'd and encourag'd by common practice?

What Family to be accounted Religious.

But in all this let me not be miſtaken, when I ſay, that Family is to be choſen by Servants which is the moſt Religious; I do not mean that they ſhould meaſure the Religion of the Maſter by mere Words, or mere Opinions, but by the orderly Government of his Family, by the conſcientious practice of Family Duties, by the peaceableneſs and gentleneſs of his Converſation, by the Juſtice and Charity of his Actions; *for this is true Religion, and undefiled before God.*

A Prayer

A Prayer to be uſed on this Occaſion.

O Thou the only Wiſe and Almighty God, who waſt with Jacob *in his flight, and* Joſeph *in his Captivity, who didſt provide for thy Servant* Moſes *a retreat and entertainment in the Wilderneſs, be thou with me, guide thou and direct me; I deſire to reſign up my ſelf to thy Providence: O lead thou me, and I ſhall ſecurely and ſafely follow thee: O give me Bread to eat, and Raiment to put on, and I will be thy Servant, and thou ſhalt be my God. But O ſuffer not mine Eye, my Imagination, to be dazzled by a vain ſhew of Wealth and Plenty, ſo as to prefer the Hopes of it before the Advantages of Religion and Virtue. Suffer me not to be led into* Ægypt *by my Wantonneſs and Idleneſs. Let not my Lot be to live in any place whence thou art baniſht. Shut me up, O Lord, in the Ark of ſome religious Family, that I may eſcape the Deluge of this wicked Generation, and where I may enjoy thee, and diſcourſe of thee, and tell of all thy wondrous Works, and be fed with Divine Truths. This, this, O Lord, is the thing I would chuſe, though with hardſhip and difficulties, rather than to dwell with Eaſe and Plenty in the Tents of Wickedneſs: But not my will, O Lord, but thy will be done; if it be thy pleaſure, that I ſhould dwell amongſt thoſe who are ſtrangers to a Life of Godlineſs, O never ſuffer me to be aſhamed to own thy Truths, or practice thy Precepts. O never ſuffer me to forget thee amidſt the Temptations of ill Company, and ill Examples; but Lord, let me be a burning and a ſhining Light, that the*

the reſt of the Family may be mov'd by my Devotion and Virtue, to glorifie thee. Let my Life ſo far adorn and ſet off the Doctrine of Chriſt, that others may be in love with Holineſs, and be aſham'd of Sin. Hear me, O Lord, for I wait upon thee; direct me, for thou art the guide of my Youth, O my God and my Father, in thee is my Truſt, through Jeſus Chriſt my Lord.

PART

PART II.

The Servant's Obligations to Religion.

CHAP. I.

Of the Servants Duty towards God; their Obligation to Religion; Directions for Relative Duties, Reading, Praying, &c. The Virtues God requires of 'em; dependence upon him; Contentment; Faithfulness to their Masters.

ONE * *thing is needful*, said our Saviour to *Martha*, when *she was cumbred about much serving*, when *she was careful, and troubled about many things*, and that is Religion. Religion is as necessary for a Servant as a Gentleman, for a Peasant as a Prince; for Salvation is of equal importance to both, and I cannot see but that those of the meanest Rank lie under as strong Obligations to Religion as any other men do. If the Condition of a Servant be well weigh'd, it will be found, that he has fewer Temptations to, and consequently Excuses for Sin, than any other sort of Men; for he is restrain'd and kept within the bounds

* *Luke* x. 42.

A Servant is less liable to Temptations than others.

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ONE * *thing is needful*, ſaid our Saviour to *Martha*, when *ſhe was cumbred about much ſerving*, when *ſhe was careful, and troubled about many things*, and that is Religion. Religion is as neceſſary for a Servant as a Gentleman, for a Peaſant as a Prince; for Salvation is of equal importance to both, and I cannot ſee but that thoſe of the meaneſt Rank lie under as ſtrong Obligations to Religion as any other men do. If the Condition of a Servant be well weigh'd, it will be found, that he has fewer Temptations to, and conſequently Excuſes for Sin, than any other ſort of Men; for he is reſtrain'd and kept within the bounds

* *Luke* x. 42.

A Servant is leſs liable to Temptations than others.

of a Regular and Civil Life by the neceſſities of his Fortune, by the confinement of his Duty, and by the indiſpenſible attendance of his Place: Ambition, Idleneſs and Luxury, which are the great Incentives to Sin and Folly in other Men, are not ordinarily incident to the ſtate of *Servants:* Beſides, that Labour and Care is a ſort of good Diſcipline to the Body, and keeps it more modeſt and humble in its Appetite. 'Tis true, there are a ſort of *Servants* which ſerve rather for Grandeur than any neceſſary Duty, who are only the ſtate of the Hall and Antichamber, and the Ornament of Coaches; ſuch are generally too well fed, and too little imploy'd, and conſequently they are expos'd in a ſtate of Servitude almoſt to all the Temptations that men of the higheſt Rank are; it were heartily to be wiſh'd, that ſuch as theſe would reſcue themſelves from this worſt ſort of Servitude, by betaking themſelves to ſomething that might conſiſt with their Service; and it highly concerns the Maſters of ſuch, as they would avoid the guilt of their *Servants* Ruin, to find out ſome ways to imploy them; in the mean time they are to ſtand like Souldiers on their guard, and while they keep with Sobriety and ſtrict Attendance to their *Poſt*, I hope they may be ſaid to be upon their Duty, and in their Imployment, and may be ſo accounted by God. But to paſs on from the conſideration of this Caſe, which is not altogether ſo common, and to return to the ordinary ſort of *Servants*, beſides the Reſtraints which *Servants* lie under, which are ſo many Guards and Fences of Virtue, beſides the travail and hardſhip which the Body undergoes, which is a ſort of Diſcipline to it, they are reſtrained from Sin by the narrowneſs of their Fortune, which ſhould reaſonably, nay, muſt neceſſarily keep 'em from expenſive Sin, (and almoſt all Sins are ſuch) and by Hopes and Fears more peculiar to this State than any other; they dread, or at leaſt ſhould do ſo, not only the diſpleaſure of God, but of their Maſters too: Their good Fortune depends directly and immediately on their good Behaviour, and 'tis next to an impoſſibility, that they ſhould fall into vicious Courſes, but that they muſt

at the ſame time fall into Ruine as well Temporal as Eternal, being diſcarded, diſgrac'd, and not only reproachfully thruſt out of their preſent *Service*, but thereby made incapable of another. To all theſe Conſiderations, I might peradventure add one more, that Sin in it ſelf is not ſo taking or luſcious to a Servant, as to thoſe of a higher quality: The World doth not court them in ſo much Pomp and Luſtre, as it doth the Rich and the Great: Temptations are not ſet off with ſo many Beauties and Ornaments, when dreſſed and prepar'd for the Servant, as when for the Maſter; and as this Rank of People doth not encounter the ſame force and allurement in Temptations; ſo they have more Allays, Fears and Checks mixt with their ſinful Enjoyments, than others have, ſo that upon the whole, I may conclude, that the Servant who lives in any Courſe of Vice, is of all Sots the moſt deſperate; he breaks through more reſtraints to commit Sin; he runs more hazards to be damn'd than any other man whatever; he ſets his Soul at a viler Rate than any other Mortal, and rather than not be ruin'd and be damn'd, he will be *both* without Temptation, and without Pleaſure: Ah infatuated wretch! that will be miſerable in deſpight of God and Fortune too! that will be vicious and wretched in deſpight of ſo many difficulties and diſcouragements, and are content to be ruin'd rather than not be damn'd! A man would think Damnation had Temptation in it, for the poor deſpicable Sins, by which theſe wretched Creatures incur it, have none.

A Servant enjoys many peculiar Motives to Religion.

That ſtation is very commodious for Virtue, which has in it no Temptations to Vice: But beſides this Advantage, *Service* contains in it ſome Incitements to Holineſs, almoſt peculiar to this ſtate. A mean Fortune, like Calamities, whets and ſharpens thoſe Minds that have any ſparks of Honour or Courage in 'em; he may be thought juſtly to deſerve a mean Fortune, and a ſervile Condition, who does not labour to qualifie himſelf for a better. Virtue then is wholly neceſſary to redeem mean perſons from Servitude and Contempt, and therefore,

if a *Servant* had any Soul, it ſhould, methinks, be enkindled with an honeſt Ambition of coming up, though not to the Fortune, yet to the Merit of thoſe above him; he ſhould be zealous to compenſate the meanneſs of his Birth and Condition, by the Virtue of his Life, and the goodneſs of his Actions: This is that which will ſet him on the ſame level with the Rich and Mighty, if any thing will; for whatever looſe and vain People may talk, great Virtues are excellent Qualifications, and render Men extremely ſerviceable and neceſſary in the World. 'Tis very rare that any Man does long want a higher ſtation, who has Ability enough to fill it; however it be, he is as truly great who truly meriteth Greatneſs, as he that poſſeſſeth it. Beſides this, that Virtue is the moſt natural way to advance a mean man's Fortune. There is in this ſtate one further Motive to Virtue, which is, that a *Servant* ſtands almoſt in daily need of it: So many and various are the Pleaſures of the Wealthy and the Great, that while theſe laſt, as they deſire not to exchange their Paradiſe for a Heaven; ſo they do not diſcern the Uſe and Neceſſity of thoſe Virtues that qualifie 'em for it; they do not feel the want of Spiritual and Inward Pleaſures, who are wholly taken up with Carnal ones; they need not the ſupport of Faith, or the Belief of another World, who are more than well enough content with this; they ſee not the Uſe of Dependance upon God, who have Goods laid up for many Years, and are ſecure in their Hearts, as if their ſtation were ſuch that they could defie the common Events of Providence to reduce 'em to Neceſſity. What buſineſs have they for *Patience*, *Induſtry*, *Moderation*, where every thing not only obeys their *Will*, but flatters their *Fancy*, and their Wealth is ſufficient to ſupport Idleneſs and Riot too? But in the condition of Servitude, all is the quite contrary, they cannot only not live happily in another World, but they cannot live pleaſantly in this without Virtue; the Peace and Pleaſure of their Minds is neceſſary to compenſate the Travail of their Bodies, the

the belief of another Life to render this tolerable and eaſie: Patience, Meekneſs, Induſtry is abſolutely neceſſary in *them*, to render them contented and ſatisfied in their ſtation: The Reaſon's plain, without theſe they cannot be good *Servants*, and every Service is a burden and ſlavery to an ill one: So that Virtue is as needful to the Happineſs of a *Servant*, as his Food or his Wages; his ſtate is ſlaviſh and unſupportable without it, free and eaſie with it. I will take upon my ſelf the Perſon of a *Servant*, that I may the *better* expreſs the force and ſtrength of theſe Arguments which I have made uſe of to perſuade *Servants* to become religious. I ſee my Condition, my Parents are unable to ſerve me, I have no Friends, none that can, or none that will be of any conſiderable uſe to me. What ſhall I do? I have but one way to render my ſelf dear to God, or valuable to man, and that is by living religiouſly and virtuouſly; if I do otherwiſe, God will caſt me off, I ſhall meet with Contempt from Man, and what is worſe, I ſhall deſerve it; I ſhall ever be a Slave, and ever deſerve to be ſo: Pity and Compaſſion is the higheſt Honour and Favour from Man that I muſt ever aſpire to, and when my ſtrength for drudgery fails, *that*, it may be, will do ſo too; and then Beggery and Reproach muſt be the Portion of my decay'd Age. I can never think on theſe things, but I am filled with bluſhes and diſdain; ſurely I have a Rational and Immortal Soul as well as the Rich and Wealthy: and ſure the Incenſe of Virtuous Actions, and devout Prayers, would ſmell as ſweet to God, if offer'd up by me, as by a more fortunate Man; and if ſo, what Reaſon have I to diſtruſt, but that God, who is rich in bounty towards *all*, would be ſo towards me too? Well then, I am ſtedfaſtly reſolv'd, that I will lead an unblameable Life, and whatever my Fortune be, the World ſhall ſee I can deſerve a good one; and by this, if I do not thrive and proſper, and get in time into a better ſtation, I ſhall obtain this unſpeakable Advantage, that I ſhall render my preſent one both honourable and eaſie:

'Tis not a ſervile Birth, nor ſervile Fortune, but a ſervile Mind that makes a Man contemptible; a Mind that has no Faith, no Truth, no Courage, no Induſtry, no Gratitude, that is, in one word, no Honour in it: But if I have all theſe, and if together with all this, Moderation, ſo that I am my own Maſter, though another's Servant, I am in ſuch caſe full of Honour, no Cloud of Meanneſs can obſcure or conceal me, I am a Star viſible by my own Light, a Gem valuable for my own intrinſick worth, I ſhall be beloved and reſpected wherever I am; for Virtue, however it be clad, has beauty and majeſty on its forehead; nor is this all, my ſtation will be full of eaſe as well as credit, for what ſhould trouble me? The Travail and Care of my Place? Alas! this is but pleaſure to the induſtrious! The diſpleaſure of thoſe I depend upon? Alas! I ſhall never fall under it, or at leaſt I ſhall never deſerve it! and then the peace and the ſatisfaction of my mind will more delight me than ever their weakneſs can diſturb me! Finally, what can it be that can trouble me? The uncertainty of a Servant's ſtation? why, while I live virtuouſly, I can never want; whatever betides me, I have a God, an Almighty God, that cares for me, and if the worſt comes to the worſt, my Trouble can be but ſhort, my *Life* and *it* will end at leaſt together, and then Glory and Eternity will receive me.

Thus, I hope, I have convinc'd Servants of the many Obligations they lie under to be Religious: I have inſiſted a little largely upon this, becauſe I have ever found it a harder Task to perſuade People to do their Duty, than to teach 'em what it is. But againſt all that has been ſaid two things are wont to be objected; *Firſt*, The meanneſs of their Capacity, or at leaſt Education: And *ſecondly*, their want of time or opportunity for Religious Duties; but both theſe are meer ſhifts and pretences: for as to the *firſt*, their Souls are endow'd with the ſame Faculties and Capacities, they have the ſame Reaſon, Courage and Immortality with the Rich or Migh-

Objection of the Servant's Incapacity anſwer'd.

Mighty, as 'tis evident from innumerable Inſtances of Men, who, aſcending from the loweſt to the higheſt ſtation, have not only fill'd, but adorn'd it too. As to Education, here I confeſs, there is ſome difference between thoſe of a higher and lower Rank; but as 'tis generally manag'd, it conſiſts in ſuch poor punctilio's, ſuch trifling and ſlight Accompliſhments, that 'tis not eaſie to ſay on which ſide the Advantage lies: But omitting this, I will put you in mind of one thing that will ſilence all Excuſes of this ſort. The Philoſophy of Chriſtianity, which is the only true Wiſdom, doth not require a learned Education; a poor Fiſher man now, as well as formerly, is as capable and fit for it as he that is bred up at the Feet of *Gamaliel*: The Belief of another Life depends not on Niceties and Subtilties of arguing, but on the Reſurrection of Jeſus from the dead; not the acuteſt Philoſopher, but the beſt liver, has the fulleſt Convictions, and the moſt lively and tranſporting Repreſentations of Divine Truths. * *If any man will do his Will, he ſhall know of my Doctrine whether it be of God.* One thing further I am to put you in mind of, that the Book of God is the great Rule and Standard of Diſcretion as well as Duty, and that Religion naturally tends to make men wiſe as well as good: There is no action of life ſo indifferent, but it has in ſome part or other of it, a Connexion with, or Dependance on our Duty, ſome degree or other of Service or Diſ-ſervice to our great End; ſo that true Rules of Policy are no where more ſucceſsfully to be ſought, than in that Book which contains all the wiſe Rules of every Imaginable Duty. If theſe things be rightly conſider'd, there is no man can ever juſtly think himſelf excus'd for his Folly or Irreligion by the meanneſs of his Birth, his Fortune, or his Education; There is not one Chriſtian Servant, but may prove an *Epictetus*, or ſomething much greater, * *a holy Prophet, a Royal Prieſt*: He may, in a word, be truly wiſe, and truly good.

* John 7. 17.

* 1 Pet. 2. 9.

2d Objection, want of Time answer'd.

As to the second Objection, *want of Time:* When I think upon *Epictetus*'s Lamp, and *Cleanthes*'s Labour, who wrought and earn'd by Night what might maintain him in the study of Philosophy by Day; when I observe how indefatigable Ambition is, how wakeful Covetousness, how restless and obstinate all our Lusts and Passions are, I cannot but blush to see how lazy our Religion is; your Meals, your Sleeps, your Divertions, your Talk and Chat (for there are few Servants who spend not some portion of their Days and Nights in these last) can lend you time for Reading and Devotion: He can never want Time, who wants not Zeal for the Service of God: But besides this, I must tell you, the Religion of all Christians in general, if it be perfect, consists more in practice than speculation; and yours no less in the faithful discharge of the Duties of your Place, than in acts of Devotion towards God; but I know how apt weak People are to run from one extream to another, and therefore I will not insist longer on this Argument, lest I should be thought to place the Religion of a *Servant* meerly and solely in the Duties of his *Service*. There are many ways by which Servants may redeem time, and consecrate it to the Interest of their Souls, and the Honour of God, namely, by exalting their Minds to Heaven in frequent Ejaculations, by Pious and Religious Discourses to one another, by easing and assisting one another, which will make the burden of the Family lie easier on all, and gain time to each.

Having thus shew'd the Obligations Servants lie under to Religion, and answer'd the little Pretences, by which they endeavour to palliate their Coldness and Negligence, I proceed to consider the Duties, wherein their Religion towards God consists, which are, *First*, Such as may be called Instrumental or Relative, as Prayer, Hearing and Reading the Word, and Receiving the Sacrament. *Secondly*, Trust in God. *Thirdly*, Contentment. And *Fourthly*, Fidelity to their Masters.

I will

I will begin with Reading the Word. The Book of God is a Legacy of that value, containing not only the Wiſdom of God, but the raviſhing expreſſions of his Love too, and in a word, the only way to Life and Immortality, that no one can be guilty of the neglect of it, but at the ſame time he muſt be guilty of the moſt ingrateful Contempt of God, and the moſt ſottiſh Contempt of his own true Intereſt. This therefore is the Book which the *Servant* muſt endeavour to be familiarly acquainted with; with ſome portion of this he ſhould begin rhe Morning, and cloſe the Evening. Hence is that Wiſdom to be learnt, of whoſe manifold uſe * *Solomon* ſpeaks in thoſe few, but weighty words, *When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee.* No Guide, no Guard, no Company, no Divertion is wanting to any one who is inſtructed as he ought to be in the Book of God. Now if you would read profitably, you muſt obſerve the Direction of St. *Peter*, * *As new-born Babes, deſire the ſincere Milk of the Word, that ye may grow thereby.* When you ſet your ſelf to read, endeavour to baniſh all unruly Luſts and Paſſions, all worldly Cares and Diſtractions, and to poſſeſs your Soul with an humble Awe and Reverence for the Word, as the Word of God, and with a devout thirſt for it, as the Word of Life. *Secondly*, Be not more fond of ſtrong Meat, than of Milk; of Myſteries, than of practical Truths; chuſe eſpecially to read thoſe parts of the Bible which are moſt plain, moſt practical, moſt moving and affecting. *Thirdly*, Propoſe this as the chief, nay, ſole End of thy Reading, *that thou mayeſt grow thereby*; that is, that thy Conſcience may be more and more awaken'd, that thy Reſolutions of Obedience may be more and more ſtrengthen'd, that thy Heart may be more purified, thy Affections more exalted, and, in a word, thy Faith may be more confirm'd, and thy Love of God, thy Love of Jeſus, thy Love of Heaven, and thy Love of Righteouſneſs, may be more and more quicken'd and enflam'd.

The Duty of Reading the Word.

* *Prov.* 6. 22.

* 1 *Pet.* 2. 2.

If your leiſure will permit, and you deſire to joyn the reading of other Books with the Bible, let 'em be but very few, very plain, and very practical; and ſuch, if you can find 'em, as concern more particularly the Duties of your ſtation, or the particular ſtate of your Soul; for 'tis good Advice, eſpecially to perſons in your Circumſtances, in Spiritual as well as Temporal Affairs, * *Study to be quiet, and to do your own buſineſs.* The Catechiſm of our Church is an excellent Abridgment of Chriſtian Faith and Practice; 'tis a compleat Syſtem of all neceſſary Catholick Doctrines, not as ſome others are, of the Controverted Opinions of a Sect and Party, I would therefore recommend this to you, as being plain, ſhort, and free from diſpute, and if well digeſted, you will not want any neceſſary Inſtruction.

* 1 *Theſ.* 4. 11.

The Duty of Hearing the Word.

The ſame Rules, with little variety, are to be obſerved in *Hearing*, which were preſcrib'd in *Reading* the Word; riſing ſomething the earlier on the *Sunday*, that you may the ſooner diſpatch your neceſſary buſineſs, and be the freer from any diſtraction, retire, and conſider with thy ſelf the great End to which God has dedicated that day, namely, to bleſs and praiſe him for the Redemption of the World, by the Death and Reſurrection of *Jeſus*, to commemorate that his bitter Death and Paſſion in the Holy Sacrament, to prepare our ſelves for a Holy Death, a glorious Reſurrection, and a Kingdom wherein dwells Righteouſneſs, to glorifie and honour God by a ſolemn and publick Worſhip of him, that ſo his Name may be honour'd upon Earth; and finally, to hear and learn his bleſſed Will, and to be ſtrengthen'd and comforted in our Warfare upon Earth by his Heavenly Truths, and by his great and precious Promiſes, and then earneſtly beg of God to diſpoſe thy Heart into ſuch an humble and grateful frame, that thy Praiſes and Adorations may be acceptable to him, to poſſeſs thee with ſuch a due ſenſe of thy wants and infirmities, and with ſuch a devout thirſt after the Grace of God and his

his Truth, that thou maiſt pray with a ſteddy fervency, and hear the Word with pure attention and devout affection. Enter into the Church as into the Houſe of God, and the place of his more immediate Reſidence? In hearing, attend to the great End, that is, that *thou mayeſt grow thereby*, that ſome Infirmity may be cured, ſome Virtue improv'd, ſome freſh Reſolution form'd, and in a word, thy Soul rais'd into a more Heavenly and holy frame. Being return'd home, as ſoon as thou canſt find an opportunity, bleſs God that he has ſpoke to thy Soul, that he has affected thee by his Word and his Spirit; and endeavour by a ſolemn Review and Conſideration of thoſe things by which thou waſt moſt affected, to fix 'em better in thy Memory, I ſhould have ſaid, in thy Heart; and then lay all thy Deſires and Reſolutions in devout Prayers before God, and earneſtly beg and depend upon his goodneſs for the obtaining the one, and his Grace for the performing the other: In the Evening, the laſt thing thou doſt, call thy ſelf to an account, look back on every part of the day, examine thy behaviour, bewail thy defects, bleſs God for all thy ſpiritual Advantages of the day, and thou ſhalt find unſpeakable comfort and peace, thy delight in ſpiritual things will encreaſe, and thy Hopes will grow up, thou wilt begin to reliſh and anticipate the Joys, and long for the poſſeſſion of Heaven.

The Duty of Prayer.

Another Duty we owe to God is *Prayer*, concerning which, a *Servant* is to obſerve theſe three or four things; *Firſt*, You muſt endeavour to awaken a ſteddy Devotion in your Heart, by imprinting in it a holy Reverence, and awful Dread of the Divine Majeſty, by theſe or the like Thoughts; "O God, thou art the Eternal God, the Almighty Lord "of Heaven and Earth, all things are upheld by thy "Power, and filled by thy Goodneſs; at thy Rebuke "the foundations of the Earth will tremble, and the "Heavens at the Voice of thy diſpleaſure; all the Na"tions upon Earth are but as the Drop of the Bucket,

"and

" and the Grain of the Ballance before thee; Oh, what " then am I a poor, deſpicable, ſinful, and extremely " ſmall part of 'em ! O ſuffer me not to forget thy " Majeſty, ſuffer me not to forget my ſelf. *Or thus*, O " juſt and holy God, thou art the Creator and Redee- " mer, thou art the Judge of all Mankind, thou art the " Searcher of the Heart, and Trier of the Reins; O " ſuffer me not to be cold or careleſs, much leſs hypo- " critical in my Addreſſes to thee; for not
* *Eccl.*10.11. " only * Mercy, but Wrath is with thee; " and as thou art mighty to forgive, ſo art thou too to " pour out diſpleaſure. O ſuffer me not therefore rude- " ly and inconſiderately to ſtretch forth my Hands to- " wards thine Ark, the place where thine Honour dwel- " leth, leſt I be ſmitten like *Uzzah*, and periſh in " my folly. *Or thus*, O Lord, thou art MY God, by " thee have I been holden up ever ſince I was born, " thou art my God, and I will praiſe thee; I will " love thee, O Lord my God, for thou haſt redeem'd " me, O Lord, thou God of Truth, thou Rock of my " Salvation; my Soul thirſteth after thee, open thou my " Mouth, that I may praiſe thee in the Joys and Tran- " ſports of my Soul; enflame my Heart, that I may cleave " to thee by the Embraces of Love, that I may wreſtle " with thee by unfeigned Faith, and devout Deſire, " and not let thee go till I have obtain'd a Bleſſing: " for ſtill I have many Infirmities that will ſeparate be- " tween thee and me, O let me never be divided from " thee; Lord, ſave me, or I periſh.

Secondly, See that thou do nothing that is repug-nant to thy Prayers, for 'tis in vain to beg of God that which thou denieſt thy ſelf; nay, 'tis extreme Hypo-criſie to importune God for that Grace which thou doſt manifeſtly reſiſt, or incapacitate thy ſelf for by thy ac-tions; if God or his Prophet bid thee waſh and be clean, 'tis mere preſumption to expect the Cure of thy Leproſie without the uſe of the means preſcrib'd.

Thirdly,

Thirdly, Mark the Iſſue and Return of thy Prayers, that thou mayeſt be thankful as thou haſt been importunate for a Bleſſing, or if thou receive it not, that thou mayeſt correct and reform what is amiſs; it may be thy Prayer wants Sincerity, or it wants Faith, or there is a *Babyloniſh* Garment, and a Wedge of Gold hid in thy Tent, ſome darling Luſt conceal'd in thy boſom, or thy Petition it ſelf is a fooliſh Luſt, or wanton Paſſion, and 'tis well if it bring not down a Curſe inſtead of a Bleſſing: As to your Prayer, I think it matters not much whether it be a form, or a ſudden Effuſion, provided it have in it a ſteady Faith and humble Devotion, which is the Life and Soul of Prayer: But as far as I am able to ſee, good forms fitted to their Neceſſities, are moſt uſeful for Servants, becauſe mental Prayer, e're it can be ſuch as it ought, requires good ability, ſolemn preparation, or at leaſt an habitual exaltation of mind, and takes up much time: Particular Forms ſuited to *particular* occaſions, I have endeavour'd to provide in this Treatiſe; for *general* ones, Morning and Evening, you may uſe theſe which follow.

A Prayer for the Morning.

O Lord my God, thou haſt preſerv'd me this night, which might have been my laſt, and for this my Soul bleſſes thee: Thou haſt given me another day, O give me Grace too, to ſpend it ſo as if it were to be my laſt: O let it not encreaſe my guilt, and the number of my Sins, but enable me to work in it the work for which thou haſt ſent me into the World, for the Night cometh wherein I cannot work: The number of my Sins is great enough already, they would ſink my Soul down to Hell, if the bleſſed Jeſus had not loved me, and given himſelf for me; and if thy Mercy were not as thy Majeſty, that is, Infinite; for I have forgotten thee too too often; though thou haſt given me my Being, and haſt provided for me when there was none other to help me, I have forgotten thee, though thou gaveſt me thine own Son to redeem me, not only to free me from the puniſhment due to my Sins, but alſo to procure for me Life Eternal. I have fear'd the diſpleaſure of Man, whoſe Breath is in his Noſtrils, more than I have fear'd thine, O thou juſt and holy Judge of Mankind; I have been more ſollicitous for the Bread that periſhes, than for thy Favour, which is better than the Life it ſelf; and oh, well were it for me, if I had only omitted my Duty towards thee, or perform'd it lifeleſly or ſluggiſhly; but woe is me, I have deſpis'd thy Goodneſs and Long-ſuffering; I have harden'd my Heart againſt thy Commandments, I have dealt proudly and preſumptuouſly, and have done wickedly, (here mention thoſe Sins which moſt burden thy Conſcience, if thou haſt any ſuch, and particularly thoſe of thy Service) *and yet after all this, vain and ſenſleſs Creature that I am! I have repin'd and murmur'd at thy Providence, been diſcontented in my condition,*

dition, and complain'd of thy dealings towards me: 'Tis true, O my God, that thou of thine infinite goodneſs haſt convinc'd my Conſcience of Sin, affected my Soul with a ſorrow for it, and wrought in me reſolutions of amendment; but oh! how many have been my falls! how many and grievous have been my relapſes! how negligent have I been of the Covenant of my God! Oh, how ſoon have the tears of my Repentance dried up! how ſoon has the flame of my Devotion and Love ſlacken'd, and even gone out! O God, thou holy God, thou Witneſs of all my actions, and Judge of all my thoughts and affections, what would become of me, if thou ſhouldſt enter into ſtrict Judgment with me? how ſhould I ſtand before thy Tribunal cover'd with the guilt and ſhame of ſo many Sins! But, O thou God of Mercy, O thou God and Father of my Lord Jeſus Chriſt, I know that thou art always ready to pardon poor Penitents; Lord, I repent, encreaſe thou my Repentance, trouble has taken hold of me, my Soul is caſt down and diſquieted within me, I am aſham'd, yea, even confounded, for I do bear the reproach of the folly and ingratitude of my Sins. O be thou reconciled to me, pardon me, I beſeech thee, by the Merits and Interceſſion, by the Agony and Paſſion, and by all the painful Sufferings of thy Son: pardon me, O pardon me I beſeech thee, by thine own boundleſs goodneſs, by thoſe tender Mercies and Compaſſion which thou art wont to exerciſe towards repenting Sinners: And, Lord, not only pardon my Sins, but deliver me, I beſeech thee, from the dominion and power of 'em; O aſſiſt me to break off thoſe Chains of carnal Luſts and worldly Cares, in which I have been held bound; I have a falſe deceitful Heart, O give me Sincerity and Truth; I have a ſluggiſh and drowſie Body, O enkindle in me fervency of Spirit; I am conſcious to my ſelf of great weakneſs and frailty, O do thow confirm and ſtrengthen me, who alone canſt; make me a clean heart, O God, and renew a right ſpirit within me; give me a true Faith, and enflame my heart with a

holy

holy Love, that I may delight my ſelf in thy Commandments, that I may walk before thee in uprightneſs and fear, diligently ſeeking thee, conſtantly depending upon thee, chearfully ſubmitting to thy Will, and doing the Duty of my place in ſingleneſs of heart, as knowing that I ſhall be accountable to thee, as well for thoſe Duties which I owe Man, as for thoſe which are more immediately to be paid to thee: O Lord, keep me that my foot ſtray not out of the path of Juſtice: O Lord, keep me that I offend not with my Tongue, and after I have done all, O Lord, ſuffer me not to fall ſhort of my reward through my pride or ingratitude, but make me always thankful, alwaies humble, neither defrauding thee of the Praiſe due to thine infinite Bounty and Mercy, nor Man of the Thanks due to him for any act of kindneſs or charity towards me; help me, O my God, to walk thus, that my Soul may enjoy a true Liberty, that my Life may be full of Comfort, my Death of Peace, and my Eternity of Glory, through Jeſus Chriſt our Lord.

And, O my God, bleſs not me only, but this whole Family, thou that art the God of Love, the God of Peace, ſow in all our Hearts the ſeeds of unfeigned Charity, that we may all enjoy the comfort of a mutual Affection, and of a mutual Aſſiſtance and Aid in our ſeveral places; and Lord, poſſeſs every Soul of this Family with a juſt ſenſe of our Duty towards God and Man, that all of us may be living Members of thy bleſſed Son, and being protected by thy Providence, directed by thy Word, and aſſiſted by the influence of thy Spirit, we may all at laſt meet in the Family of Heaven, where we ſhall adore and praiſe thee, love and enjoy thee to all Eternity, through Jeſus Chriſt our Lord.

A Prayer for the Evening.

*O MY God, my Strength, and the rock of my Salvation, the Day is paſt, and the Evening is come, O give me Grace to remember, that this Life will one time be paſt, and Death will come, that I may live ſo, that my Work may be then finiſht as 'tis this day, and I may have nothing elſe to do, but go to my reſt, where I ſhall be inveſted with Liberty and Glory, Eternal, Eternal! O bleſſed Wages of a ſhort Lifes ſervice! how does my Soul praiſe thee, O Lord, in Tranſports, and even Extaſies! thou haſt called me indeed to be a Servant, but thou haſt called me too to be a Son; thou haſt not indeed given me any great portion of thy Wealth or Honour of this Life, but thou haſt given me the bleſſed Jeſus to be my redeemer, and thy holy Spirit to be my ſanctifier; O do but ever continue thus to me, the Light of thy Countenance, thy Grace and thy Truth, and I ſhall never think my ſelf to ſtand in need of any thing that the World admires; but, O my God, how often are theſe my Comforts abated, nay, even interrupted! how often is this bleſſed, this cheerful Light obſcur'd and o'ercaſt by my Infirmities and Sins! my Sins the only cauſes that keep good things from me; my Sins the only real Troubles of my Life! Thus, O my God, though I renew'd my Covenant with thee but this Morning, though I devoted my ſelf to thee, vowing Obedience to thee, and faithfulneſs to my Maſter, yet have I prevaricated my Duty, (*here mention the Errors and Infirmities of the day paſt) *have mercy upon me, O Lord, have mercy upon me, and forgive me theſe and all other my Offences, and give me Grace to keep my ſelf upon my watch and guard againſt them: Enable me ſincerely to endeavour to repair and reform 'em as much as in me lies, that I may every Day grow and encreaſe in Goodneſs of Life,*

and

and be so much the fitter for Death, the nearer I do every day approach to it, and whenever it comes, let it find me, O Lord, with my Loins girt, and my Lamp burning, in a dispostion and frame of Spirit fit to die, possessed with an unshaken Faith, with an humble resignation and submission of Mind, with a holy contempt of Earth, and a devout love of Heaven: In the mean time, thou, keeper of Israel, *thou who never slumberest nor sleepest, watch over me, and this whole Family, protecting and delivering us in our coming in and going out; particularly let thine Angels pitch their Tents about us this night; let us lie down securely; and let our sleep be sweet to us, for thou, Lord, shalt make us dwell in safety.* Amen Amen, *Blessed Jesus.*

If any one expects from me Directions here for Mental or Extemporary Prayers, I must tell 'em freely that little less than a Volume much bigger than I purpose this, is sufficient for such an Undertaking. What I have to say in a word here is this; They who would be extreamly devout, must be extreamly pious; they who would find the Pleasure of Transports in Prayer must be frequent in their Retirements, strict in their Self-denial and Mortification, devout, if it may be, even in their daily Conversation: In a word, they must be crucified to the World, and delight in God and in Jesus above all things.

The Servant's Duty, as it respects their Obligation to and Preparation for the Sacrament, shall be handled at large in the close of this Book.

I have insisted thus long upon these Duties, because whoever conscientiously performs these, will not be like to miscarry in any other; I will now single out those other Duties which do seem to me more peculiarly to concern *Servants*; for as there are some Times, so there are some Stations which do more peculiarly re-

quire

quire the practice of some Virtues, as Adversity of Patience, Prosperity of Thankfulness. The station of a Magistrate requires the practice of Justice, and the station of a Subject the practice of Loyalty; and both the one and the other is bound to this out of Conscience towards God: So is it in the station of a Servant, though he must not look upon himself as dispens'd from any Duty common to him with others, yet there are some wherein he must endeavour to excel and be eminent, as being more immediately and directly necessary in his Imployment; such are these three, Fidelity to his Master, Dependance upon God, and Contentment in his Station.

The Servant's Fidelity to his Master a Duty owing to God.

First, Fidelity to his Master; I place this first, because all his Prayers and Sacrifices without this, cannot be accepted by God; his diligence in reading and hearing the Word is, without this, Hypocrisie; and his communicating of the Sacrament is, without this, but a bold and presumptuous Prophanation of it: And I place this here as a Duty towards God, because I would have every Servant know that it is really so; nothing can be plainer than that the * Apostle thought so, which you will readily acknowledge, if you'l read with impartiality, that weighty and earnest Exhortation which he makes to Servants; *Eph.* 6. 5, &c. *Servants, be obedient to them that are your Masters according to the flesh, in fear and trembling, with singleness of your Heart, as unto Christ; not with eye-service, as men-pleasers, but as the Servants of Christ, doing the Will of God from the heart; with good will, doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.* How could the Apostle more fully or more pathetically express your Obedience to your Masters to be a Duty to God? He tells you, That the discharge of your Place is a good work; that God owns it, and will reward it as a Service done to him; that it doth very much concern the Honour of your Christian Pro-

* *Eph.* 6. 5, &c.

Profeſſion, that the Rule by which you are to behave your ſelves, is the Conſcience of its being a Duty towards God, a firm perſuaſion, that you are to be accountable for it to Chriſt our Lord and Maſter, and our Judge; and for theſe Reaſons you are to perform this Duty with fear and trembling, that is, not an apprehenſion of what you ſhall ſuffer in your Temporal Intereſt, if you perform it not faithfully, but a dread of diſhonouring Chriſt, and provoking God by it. Thoſe other Properties of the right performance of this Duty, ſingleneſs of Heart, cheerfulneſs, *&c.* as they reſpect your Duty towards your Maſter, ſhall be treated in their proper place. I am only here to mind you, that they are here preſſed upon you as Duties to God; the Apoſtle intimating, that where the Maſter's Eye could not, there God's Eye would ſee, regard and mark the behaviour of the Servant; and that though his Heart were not open to the inſpection of his Maſter, yet 'tis to God's; and therefore he muſt ſerve his Maſter from his Heart too: He that is acted by ſuch a Conſcience as this, will certainly do his Duty; for when he ſhall think that God overlooks him, and fills every place which his Maſter cannot, he cannot then eaſily be tempted to allow himſelf in murmuring or unfaithfulneſs, or idleneſs: Whatever he would not do or ſay, if his Maſter's Eye were upon him, that being govern'd by this Conſcience, he will not do, how far ſoever he be abſent; for he will fear Damnation more than the loſs of his Service, and the diſpleaſure of God more than that of Man.

2. *Truſt in God.*

A ſecond Duty towards God, which I would recommend to *Servants*, is, *Truſt in him*, or *dependance upon him.* There is no ſtate ſo ſecure or ſo fortunate, as not to ſtand in need of God, and conſequently none wherein this is not a proper Duty: But yet it ſeems moſt proper and indiſpenſible for ſuch as have feweſt Friends, feweſt ſupports to relie upon, and ſuch are Servants; they are therefore to endeavour to be eminent in this Grace; there is no way by which they can more

more directly and immediately own God, by which they can make a more publick and eminent Profeſſion of their firm Belief of his Wiſdom, Power and Goodneſs. The Servant therefore muſt learn to look upon God as his Father, as his Patron, as his Guardian, as all in all to him; to *him* he muſt reſort for Counſel, to him he muſt complain if wrong'd, of him he muſt beg aſſiſtance, and on him alone he muſt relie for a Bleſſing in all he doth, and for Proviſion: He muſt learn to call upon him in all his Straits, and praiſe him in all his Enjoyments. From the conſcientious practice of this Duty the Maſter will reap two great Advantages; the *firſt*, that his Servant will do his Duty with much better courage, as aiming in all he doth, to recommend himſelf not only to his Maſter, whoſe power to requite him is, it may be very little, but moſt eſpecially to God, who, he knows, is a Patron that never wants either power or will to recompence thoſe that apply themſelves to him: The *ſecond*, That God will bleſs him and all he has for his Servant's ſake: This was the Advantage which *Potiphar* enjoy'd in the ſervice of *Joſeph* and *Laban*, in that of *Jacob*; the Proſperity of thoſe Idolaters being owing to the Religion of their *Servants*; the *Servant*, beſides the contentment and ſatisfaction of his mind ariſing from his frequent Addreſſes to God; and beſides the actual Bleſſings which God will one time or other certainly beſtow upon thoſe that truſt in him, will alſo find a good ſupport, a ready Antidote againſt all the real and imaginary Evils of his ſtate: For, were but this Duty of *Truſt in God* conſcientiouſly practiſed, *Servants* of ability and ſpirit would never want encouragement, nor thoſe of meaner Capacity ſatisfaction and comfort: They who ſerv'd in hope, would be able, in deſpight of an ill face and appearance of their preſent Circumſtances, to carry their proſpect farther, and believe their Advancement very eaſie to God, though it ſcarce appear'd probable to the Eye of Man; and they whoſe Ambition mounts no higher than a mean Service, would not be frightned by fears of want in Sickneſs or in Age, as being fully perſuaded that God cares for them.

Having

Having ſaid this, I cannot think it neceſſary to ſtir you up to truſt in God by any new Motives; for the two which I have inſinuated are, methinks, abundantly ſufficient, namely, *firſt*, the pleaſure and ſatisfaction of Mind that ſprings from it, in that it gives men an unſhaken ſupport and ſecurity in a troubleſom and uncertain World; hence that of the * Pſalmiſt, *I will both lay me down in peace, and ſleep, for thou only makeſt me dwell in ſafety.* And hence 'tis, that a fearleſs Security, even amongſt the Menaces and Allarms of approaching Dangers, is by the Pſalmiſt made the Character of one that truſts in God, * *He will not be afraid of any evil tydings, his heart is fixed truſting in the Lord.* A *ſecond* Motive is the actual Benefit this Truſt procures you, namely, Relief in all your Wants, and Deliverance in all your Dangers; for this is that the Scripture teaches us *; *Fear the Lord ye his Saints; for there is no want to them that fear him: The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* And ſo *Pſal.* 46. 1. *God is our Refuge and Strength; a very preſent help in trouble.* O that you would be perſuaded to make a Trial of the Pleaſure and Happineſs of this Duty, that you would experience the bleſſedneſs of that ſtate, wherein a man hath nothing to do, but * to *ſacrifice the Sacrifice of Righteouſneſs, and put his Truſt in the Lord.*

* *Pſal.* 4. 8.

* *Pſal.* 112. 17.

* *Pſal.* 34. 10.

* *Pſal.* 4. 5.

3. *Contentment in his Place.*

A *Third* great Duty of the Servant towards God, is Contentment in his Place; this is a Duty neceſſary to your own Happineſs, neceſſary to the Service of your Maſter, and neceſſary to the Honour of God: *To your own Happineſs*; for though your Circumſtances be never ſo good, yet if you do not think 'em ſo, you muſt needs be uneaſie; and Diſcontent doubles the weight and burden of any Service: *To the Service of your Maſter*, for you can never ſerve him well, if you do not ſerve him chearfully, and from the Heart, which you can never do, whilſt you are ſick of your Employment. Laſtly, *To the Honour of God*, which

which requires, that you ſubmit to the Wiſdom of his Providence, and not murmure and repine at his Diſpenſations: This Humility is a Virtue ſo conſonant to common Reaſon, that 'tis juſt matter of wonder how any ſhould be guilty of the contrary; for though we ſhould not be able to give a Reaſon of God's dealings with us, yet ſure the Reverence we have for his Infinite Wiſdom, and the perſuaſion we have of his Infinite Goodneſs, may eaſily induce us to believe, that he has always a kind and good Reaſon for what he doth; and ſurely, you that look upon it as your Duty, to execute the Commands of your Maſters, without demanding the Reaſons or Motives of 'em, cannot but think it reaſonable to treat God with as much Reverence and Humility as you do a mortal man. I might, in the next place, put you in mind, that all we poſſeſs is owing merely to the favour of God, not to your Merit, and that he that has leaſt, has much more than he deſerves; and if ſo, you have no reaſon to complain of him, as if he had dealt niggardly with you, becauſe he has dealt more bountifully with others; May he not do what he will with his own? But there are two Motives to *Contentment*, which I would more eſpecially recommend to you; *One* is, that whatever you undergo in this World, ſhall be made up and recompenc'd to you a hundred fold in another, if you ſuffer with Meekneſs, Patience and Humility: So that this ſtate of Humiliation doth but put you into a capacity of greater degrees of Glory hereafter. The *other* is, That if you conſider your ſtate aright, you have no reaſon at all of murmuring againſt God, as dealing unequally with you; for in all theſe things, which are ſubſtantially good and valuable, he has dealt as bountifully with you as with others: You enjoy the Light of the Sun; the Beauties of the Creation are as much expos'd to your view, as to any Monarch's, the freſhneſs of the Air, the coolneſs of the Stream, the fragrancy of the Spring, are imparted as bountifully to you, as any others whoever. You have Rational and Immortal Spirits, healthy, ſtrong and active Bodies; the Food that is beſt for health, the Raiment that is beſt for warmth, is every where

where to be had; the things wherein God has made a difference between you and others, are Trifles, imaginary and phantaſtick, not real Advantages; but you take pains for what you have; your *Labour* is not half ſo great a burden to you, as is their *Idleneſs* to them: But even of thoſe things which I call ſubſtantial Bleſſings, they enjoy more than you. 'Tis true, but you enjoy enough; and more than enough, like Manna, breeds but Worms, that is, Troubles and Cares: And this puts me in mind, that the ſtate of a Servant has ſome Advantages really and truly above that of a Maſter. Not to mention that Obedience it ſelf is not only a much plainer, but alſo a much eaſier Duty than Government, that it has nothing in it diſobliging or unkind, as Reproof, Chaſtiſement, and putting away of Servants has, that it is no way reſponſible for the diſcretion of its actions, *&c.* not to mention, I ſay, theſe and ſuch-like Advantages which you poſſeſs, there are others of greater importance. You enjoy the World without the Cares of it; *Storms* ſink no *Ships* of yours, nor ſcorching Vapours blaſt your Fruit or Corn; the Turns and Changes of Fortune concern you very little, or not at all; and I do very much queſtion, whether your travail and labour, as well as your care, be not much leſs than that of many Maſters. 'Tis true, there are a ſort of Men who account Idleneſs and Looſeneſs as the Prerogatives of an ample Fortune, envy 'em not; you ought rather to bleſs God, that he has hedg'd in your ways, that he has put you in a ſtate of Life, wherein it is extremely difficult for you to be lazy or imtemperate, to be proud or wanton; for ſurely 'tis a bleſſed Advantage belonging to your condition, that it has fewer incitements to ſin, and more to Virtue than that of the Rich and Great: But of this I have diſcours'd at large in the beginning of this Chapter. There remains then nothing for you to quarrel at, in the condition and quality of a *Servant*, unleſs you think it too mean and contemptible for you in the Eye of the World; but why ſhould you think that Condition too mean for you, which our dear Lord thought not too mean for him? *For he came in the form of a Servant*, Phil. 2. But if this trouble you, I have

ſhewed

shewed you before an infallible way of redeeming your selves from Contempt; namely, by a religious and excellent Behaviour; for true Virtue is much more honourable than Nobility of Blood, or Ampleness of Fortune.

A Prayer for Contentment in your Condition.

O Eternal and gracious Lord God, before whom a meek and humble Spirit is of great price; O God, who giveſt Grace to the humble, but reſiſteſt the proud, keep me, I beſeech thee, from pride and frowardneſs, from diſcontent and murmuring, and give me a meek and humble Spirit: Make me adore thy Wiſdom and Goodneſs in every diſpenſation of thy Providence, and chearfully ſubmit to thy Will, and follow thy Conduct. O ſuffer me not to deſpiſe or murmure at that ſtate which my great Lord and Maſter honour'd, by taking it upon himſelf, for he came not to be miniſtred to, but to miniſter. Make me always thankful to thee for thoſe real Advantages which I enjoy in this ſtate; thou haſt given me all the neceſſary Comforts of Life, without the Cares and Troubles of it; thou haſt hedg'd in my ways, and kept me from Idleneſs, and Worldly and Carnal Luſts by my neceſſities and the indiſpenſible reſtraints of my Calling. O never ſuffer me to break through all theſe to commit Sin, and die. O grant, that ſince my ſtation has fewer Temptations to Sin, and more Encouragements to Virtue than that of others, I may be ſo much more eminent and exemplary than others in all virtuous and holy living, as knowing my offence more inexcuſable:

So ſhall I ever have reaſon to bleſs thy Love for the meanneſs and neceſſities of my ſtate, when they ſhall have made me rich in goodneſs, then ſhall I adore and magnifie thy Love for thoſe Reſtraints and Confinements thou haſt put upon me, when they ſhall prove the Means and Inſtruments of my Eternal Preſervation and Safety, then ſhall I adore thy Mercy for the bodily hardſhips of my Service, when they ſhall prove to me an excellent Diſcipline, to train me up to Virtue and Glory. Amen, *ſo be it bleſſed Jeſus.*

A Prayer for Fidelity to your Maſter, and Truſt in God.

O Holy and Righteous God, whoſe Eyes are ſet upon the righteous, and thine Ears are alwaies open to their Prayers, who feedeſt thoſe that fear thee, and art a preſent help in time of trouble, poſſeſs me, I humbly beſeech thee, with ſuch a ſincere Faith in all thy Promiſes, with ſuch a firm perſuaſion of thy Wiſdom, Power and Goodneſs, that I may ever truſt and relie upon thee, as my God and my Saviour; and O let me never be aſhamed of my hope in thee, nor let my diſtruſtful or fearful Heart ever give thee occaſion to be aſham'd to be called my God: And becauſe, O Lord, the Sacrifices of the wicked are an abomination to thee, and the Prayers of the unjuſt a meer prophanation of thy holy Name, therefore I beſeech thee, let thy fear be before mine Eyes, and make me faithful and diligent in the ſtation to which it has pleas'd thee to call me. I know, O Lord, that thou art a holy and a righteous God, and an Avenger of all Covenant-breakers: O ſuffer me not therefore

fore to fall into breach of Truſt with Man, leſt I fall under the Vengeance of my God. I know, that my Duty towards my Maſter is one great part of my Religion towards thee, O ſuffer me not by idleneſs or falſhood to loſe the eternal reward of my Service: I know, O Lord, that all things are naked and bare before thee, and that though my Maſter's Eye cannot, yet thine does in all times, and in all places, behold me, that thou mayeſt render to me according to my works: O how fatal then muſt that Lazineſs prove, for which I muſt be condemn'd to everlaſting pain? O how fatal muſt my frauds be, ſince though I may deceive my Maſter, I cannot thee? Lord, therefore inable me ſo to ſerve with fear and trembling, and ſingleneſs of Heart, that I may have a good ground to truſt and depend upon thee for protection and proviſion in this World, and for reward in another, through Jeſus Chriſt our Lord.

A Prayer for right performance of Inſtrumental or Relative Duties.

O Lord my God, I know that my Lamp will ſoon go out, unleſs there be Oyl to feed it; that my Graces will ſoon languiſh, unleſs they be nouriſht and refreſht by thy Word and Sacraments; I know, O Lord, that my ſpiritual life, no more than my corporal life, cannot be upheld, but by a daily ſupply, a ſupply of thy Grace, the life and ſtrength of my Soul; and I know, that this is not in thy ordinary courſe otherwiſe to be obtain'd, than by fervent Prayer, awful Meditation of thy Word, and a devout and frequent Uſe of the Communion: I beſeech thee therefore, O my God, not only

that thou wouldſt imprint upon my Heart a juſt ſenſe of the neceſſity of theſe Duties, but alſo that thou wouldſt inſtruct and aſſiſt me, that I may perform 'em devoutly and conſcientiouſly, and perſevere in them conſtantly to my lifes end. O do thou teach me to pray in contrite groans, and tranſporting love. O do thou open my Heart, that it may receive thy Word with true Faith and devout Affection; O do thou raiſe in me ſuch a grateful paſſion for the love of Jeſus, that I may not only commemorate his Death in joy and tears, but meet him with ardent love, and be inſeparably united to him, and he to me. But, O my God, how often ſhall I fall ſhort of this through my own default? Ah, how ſeldom ſhall I come up to it? O therefore pardon, pardon the Infirmities of thy Servant! ah! pardon me my want of preparation to theſe Duties, my heavineſs and diſtraction in 'em, and whatever mixtures of other frailties may cleave to them; and however weak my performances may be, let 'em not be wholly unprofitable, let 'em at leaſt beget in me Humility, clearer Convictions of my ſpiritual Poverty and Weakneſs, greater Watchfulneſs, and new reſolutions for the time to come; and all this I moſt earneſtly and moſt humbly beg, for the ſake of Jeſus Chriſt my Lord.

CHAP.

CHAP. II.

Of the Servant's Duty towards his Maſter and Miſtreſs, conſiſting in Obedience, Faithfulneſs, Love.

Injuſtice or Uncharitableneſs in Servants implies a double guilt.

I Think, nothing can be more evident, than that every Servant owes his Maſter and Miſtreſs in the *firſt place* all thoſe Duties, at leaſt, which every Man owes another, whether he be Friend or Enemy, Neighbour or Stranger, namely, *Truth*, *Juſtice*, and *Charity*; nay, I believe all will readily confeſs, that the tranſgreſſion of theſe Duties in Servants towards their Maſters and Miſtreſſes, has many more and greater Aggravations in it, than any Error of this kind in one man towards another; for the nearer any Relation is, the ſtricter is its Obligation to thoſe Virtues.

Two things do evidently aggravate the guilt of a Servant's Injuſtice or Uncharitableneſs: Firſt, Truſt repos'd in Servants makes it much more eaſie for them to do wrong, and much more difficult for their Maſters to guard themſelves againſt it. Secondly, The Obligation Servants lie under to Gratitude for the Benefits they enjoy, and to Fidelity enjoyn'd 'em by the Law of God and Nature, muſt needs render any wrong they do their Maſters or Miſtreſſes a more abominable Crime in the ſight of God and Man, as being not only a ſin of Injuſtice and Uncharitableneſs, which is of it ſelf a ſin big enough to damn any Man; but alſo of the fouleſt Ingratitude, and baſeſt Treachery and Perfidiouſneſs. This I would have well conſider'd, becauſe, if it were, it would make Servants dread the commiſſion of ſome Crimes which they ſeem not to have that ſenſe of which they ought: Such are, for inſtance, raiſing Diſſention and Feuds in the Family, by lying and whiſpering.

Secondly, Blaſting the Credit and Reputation of their Maſters and Miſtreſſes, whether by falſe or true Reports; the guilt of theſe practices will be evident to him who conſiders. The ſpreading a Report, though true, to another's diſadvantage, is *uncharitableneſs* in any man; but in a Servant, 'tis not only a breach of Charity, but of Faith and Secrecy too, and the blackeſt Ingratitude to boot; and if it be a Sin to ſpread an uncharitable Truth, how much a greater to forge a malicious Lye? For one Neighbour or one Stranger to belie or ſlander another by a falſe Charge, is an effect and property not only of a mean, but deviliſh ſpirit; what name then can this Sin find, when a Maſter or a Miſtreſs is thus treated by a Servant, who lies under not only the general Obligations of Charity, Truth and Juſtice, but alſo more particular, and, if it can be, more ſacred ones of Secrecy, Faith and Gratitude? The ſame thing may be ſaid of kindling ſtrife; for if it be a heinous Wickedneſs in any one to ſtir up Contention by Lying and Whiſpering, how much more in a Servant, who is ſo ſtrictly obliged to preſerve the Peace of the Family he lives in?

The very ſame is the caſe of a *Servant* in all other Injuries committed againſt his Maſter; they are not only Violations of his Chriſtian Profeſſion, (as every act of Injuſtice or Uncharitableneſs in all other men is) but alſo of the particular Obligations of his Calling; and therefore ſuch ſins, as they have greater aggravations, ſo ſhall they receive greater puniſhment than other men's: This is extremely neceſſary to be remember'd, that as you have eaſier opportunities of doing wrong, ſo you may alſo have greater dread and horrour of it, as looking upon every Injury that were but a ſingle act of Injuſtice or Defect of Charity in others, as a Complication of Sins and Villanies in you, being a tranſgreſſion not only of your Duty as Chriſtians, but as Servants too. Having laid this before you, as a ſtrong Engagement to a moſt ſtrict and conſcientious diſcharge of your Duty, I come now in the

Second

Second place, to consider the particulars of this Duty. I might sum up all, as our Saviour doth, under one Virtue of *Faithfulness*, for he makes a *Good* and *Faithful Servant* to be terms equivalent, *Matth.* 25. *Well done good and faithful Servant.* But that you may more fully and distinctly comprehend the whole of your Duty, I will speak of it under these three Heads;

I. *Obedience.*
II. *Faithfulness.*
III. *Love.*

First therefore of *Obedience:* This is that which constitutes the very nature of Service: Right to command makes a Master, and Obligation to obey a Servant; that subjection which the Centurion describes *Luke* 7. 8. *I say unto one, go, and he goes; and to another come, and he cometh; and to my Servant, do this, and he does it*; is an indispensible Duty of every one that professes himself a Servant. This Reason teaches us, * *His Servants ye are, to whom ye obey:* And the very nature of the Covenant between the Master and his Servant implies this, Obedience on the one hand, and maintenance on the other. God doth strictly exact this Duty of Servants, and that upon pain of Damnation to the Transgressor, and promise of an *Eternal Reward* to the observer of it. Thus, *Col.* 3. 22, &c. *Servants, obey in all things your Masters according to the flesh, not with Eye-service, as men-pleasers, but in singleness of Heart fearing God. And whatsoever ye do, do it heartily, as unto the Lord, and not unto men: knowing that of the Lord ye shall receive the Reward of the Inheritance, for ye serve the Lord Christ: But he that doth wrong, shall receive for the wrong which he has done; and there is no respect of persons.* To the same purpose is *Eph.* 6. 5. 1 *Pet.* 2. 18. and innumerable other Texts of Scripture; by all this put together, you may easily discern how grievous a sin the Disobedience of Servants is, 'tis a downright contempt of God's revealed Will; 'tis a violation of the Law of Nature, disturbing that just and wise Government which

1. *Obedience.*

* *Rom.* 6. 6.

the Providence of God has introduced into the World, by that difference he has put between the ſeveral Ranks of Mankind; 'tis a manifeſt breach of the Servant's Covenant, which he entred into with his Maſter, and by conſequence the diſobedient Servant has no right to the Bread he eats, or to the Wages he receives, and he can expect nothing from God, who is the ſupreme Lord of all, and by whoſe appointment the Diſtinction and Order which now is in the World was eſtabliſh'd; but ſome ſevere Judgment, as upon an unrighteous Perſon, and a Covenant-breaker; and 'tis no wonder, that God ſhould ſo ſtrictly exact this Duty, or ſo ſeverely puniſh the violation of it; for this ſin of Diſobedience proceeds from Pride, or Frowardneſs, or Idleneſs, and ends in Wrath, and Contention, and Confuſion.

The Properties of this Obedience.

Nor is the Spirit of God in Scripture content only to enjoyn *Servants* Obedience, but it takes care to acquaint 'em, what kind of Obedience this muſt be: *Firſt*, It muſt be in all things, that is, all things that are not repugnant to the Will of God, who is our ſupreme Maſter; or the Laws of the Land, which are ſtamp'd with an Authority ſuperiour to that of their Maſter. In all things elſe Servants are not to diſpute nor interpret, but obey the Commands of their Maſter, for they are not to anſwer for the diſcretion or reaſonableneſs of his Commands. Their Obedience, *Secondly*, muſt be *in ſingleneſs of Heart, not with eye-ſervice, as men-pleaſers.* He is a very ill Servant who obeys only when his Diſobedience cannot be conceal'd or excus'd; for at this rate the Maſter would be the greateſt Drudge in his Family, and the Care and Toil of overſeeing others in their Work, would be more intolerable than the Work it ſelf. *Thirdly*, This Obedience muſt be perform'd *from the Heart*; the Servant muſt not only do his Duty, and do it honeſtly, but he muſt do it willingly and cheerfully, without this he will not be like to be very proſperous, exact, or diligent in his ſervice; nor can his ſervice prove very acceptable to his Maſter; for to all ingenuous Tempers, the Affection and

Zeal

Zeal of a Servant is as valuable as his Service; ſo that for want of this, he will incur two great Evils, his Labour will be harder, and his Reward will be leſs: To all this muſt be added, *Fourthly*, *Humility*; Self-conceit and Impatience are the moſt improper Qualities in a Servant imaginable; for what can be more abſurd than Pride and Wilfulneſs in one whoſe very profeſſion 'tis to obey? Theſe are grievous ſins in any Fortune, but more extremely grievous in a low one. The Scripture therefore doth not permit the *Servant* to *anſwer* again when reproved or blamed; nay, what is more, it commands him to behave himſelf reſpectfully towards the *froward* and *peeviſh*, as well as *mild* and *gentle* Maſter, and to * *ſuffer patiently* when he ſuffers wrongfully.

* 1 Pet. 2.

Means of performing this Duty.

That you may perform this Duty as you ought, you are to endeavour to perſuade your ſelves, that an humble, honeſt, and chearful Obedience is the glory of a *Servant*; that this is as much the honour of your ſtation, as Prudence, Liberality and Gentleneſs is of the Maſter's: That the meanneſs of any buſineſs you are imploy'd in, cannot ſo much diſparage you, as Murmuring and Pride; for 'tis the *Maſter's*, not the *Servant's* diſhonour, if he exacts what is not fit or becoming at the hands of his *Servant*: No *Servant* can ever loſe himſelf by his *Humility*, for he may with expreſſions of reſpect and kindneſs quit his Service when he will, and ſo avoid any Rudeneſs or Indecency; nor can I poſſibly conceive, that this courſe can be prejudicial to any Servant; for let the Servant be of the higheſt Rank, and the Buſineſs commanded of the loweſt and meaneſt, any man may do that once or twice out of Humility, which yet he cannot take upon him as his conſtant Work, without the imputation of Puſillanimity or meanneſs of Spirit. *Secondly*, The Servant muſt endeavour to entertain a good Opinion of, and Value for his Maſter, for otherwiſe it will not be eaſie to obey thoſe whom you can think reaſonable to deſpiſe.

Thirdly, And above all, the *Servant* muſt perſuade himſelf, that he obeys God in obeying his Maſter; he muſt look upon himſelf as placed in this ſtation by God, and he muſt look upon his Maſter as inveſted with Authority over him by God; and this will be an Encouragement to him to do his Duty, and a comfort and ſupport to him when he ſuffers wrongfully.

A ſecond Duty which a Servant owes his Maſter is Faithfulneſs, a Duty without which 'tis impoſſible that the Maſter can enjoy any real pleaſure or ſatisfaction, or the Servant any Peace of Conſcience; for how can the Maſter's mind be at eaſe, if he be not ſecure of the Faith of thoſe of his own Family, but muſt needs ſuſpect thoſe whom he muſt needs truſt? And what an ulcer'd gauled Conſcience muſt that Servant have, who dwells continually under the Roof, and eats daily of the Bread of that man whom he wrongs and injures, where every thing he doth or ſees calls his ſin to remembrance, and every Benefit, every Favour is a reproach and a ſtab to his Soul? Now this Fidelity is to be practis'd in all thoſe things, wherein the Maſter is capable of receiving any Benefit by the Faith, or ſuffering any Wrong by the Falſhood of his *Servant*; and beſides this, it ought to be underſtood, that Fidelity obliges the *Servant* not only, not to do his Maſter any wrong himſelf, but alſo not to ſuffer any others to do him any. Fidelity taken in this large extent comprehends a great many Duties of the *Servant* towards his Maſter. As for example; *Firſt*, That he endeavour, as far as it lies in him, to promote the virtue, and procure the ſalvation of his Maſter, for this is his trueſt and greateſt Intereſt: This he may effect, partly by Prayer to God for him, partly by Advice and good Diſcourſe; if his Maſter give him any ſuch opportunity, or admit him into any ſuch freedom: Partly, like *Serapion*, by the Example of an excellent Life; but if he cannot ſerve him this way, he muſt at leaſt take care that he be not guilty of the contrary; he muſt not be an Incentive to, or Inſtrument of his ſin; he muſt not

2. Faithfulneſs.

Fidelity towards his Maſters ſoul.

not be a Contriver of, or Purveyor for his Luſt; he muſt not flatter and applaud him in his Wickedneſs; for this is the worſt ſort of unfaithfulneſs, the betraying the very ſoul of his Maſter, and how wretched a ſtate doth the Servant reduce himſelf to by this perfidiouſneſs, if his Maſter never repents, he has drawn upon his own ſoul the guilt of his Damnation; if he do repent, he draws upon himſelf his Maſter's perpetual contempt and averſion. *Secondly*, The Servant muſt endeavour to preſerve the Peace and Honour of his Maſter, for theſe things are or ſhould be dear to every one next to his Soul and Virtue. Now the Peace of a Maſter may be diſturbed either by the Contentions of thoſe of his Family amongſt themſelves, or by their unkindneſs and undutifulneſs towards himſelf; the Servant therefore, who by lyes or ſlanders, by vile whiſperings and informations doth alienate the Affections of the Family, or any Member of it, from their Head, or ſets them at variance between one another, is guilty of the blackeſt Treachery, for he perfidiouſly robs his Maſter of the Peace of his Mind, and the Affections of thoſe of his Houſhold, than both which nothing can be dearer to him: Nor is this all the aggravation of this ſin, for it loads the perfidious Wretch with all the guilt of the numerous and great miſchiefs which always may, and very often do enſue upon the Contentions and Diviſions of Families. In a word, ſuch a one draws upon himſelf the Wrath of God, and as ſoon as he is diſcover'd, the diſpleaſure and hatred of the whole Family. As to the Honour of their Maſter or Miſtreſs, it may be wounded by the Servant two ways. *Firſt*, by ſpeaking ill of 'em either abroad or at home; or elſe, *ſecondly*, by promoting that Immorality in the Family, which muſt neceſſarily tend to their diſparagement and ſcandal: They therefore that will be Faithful in this point, muſt be ſo far from making the faults of their Maſter or Miſtreſs publick, that if it be poſſible, they muſt not ſee 'em themſelves; they muſt be ſo far from making 'em the ſubject of their Diſcourſe abroad, that they muſt vindicate 'em all that poſſibly they can; nay,

Towards the Peace and Honour of his Maſter.

nay, they muſt not endure any ſuch ſort of Talk at home; they muſt no more connive at a Fellow-ſervant that wrongs their Maſter or Miſtreſs in their Honour, than if they did wrong 'em in their Goods; they muſt excuſe whatever will admit of excuſe; what will not, they muſt hate, but not ſpread or cenſure; by doing this, a Servant ſhall gain true Honour to himſelf, while he preſerves his Maſter's; for though the ill temper of ſome People be ſuch, that they are pleaſed with malicious Informations, with ſpightful and ſlanderous Diſcoveries, yet I never knew any temper ſo bad, that loved the Informer, if a Servant; for they cannot but judge Ingratitude and Treachery as odious Vices in him, as are any that he condemns in his Maſter. The *third* and laſt thing wherein the Faithfulneſs of a Servant is required, is the Goods and Poſſeſſions of the Maſter: In theſe the Servant muſt not wrong his Maſter, neither by Theft, nor Fraud, nor Waſte; nor muſt he ſuffer others to do ſo, for all this is downright Injuſtice, and expreſly forbid by Almighty God. Thus, *Tit.* 2.10. they are forbid to *purloin*, as being directly contrary to that *Faithfulneſs* which they are commanded to ſhew; nor is the conſuming the Maſter's Goods by Riot and Intemperance, by unneceſſary Waſte, or by Sloth and Careleſneſs, one jot a leſs ſin than Theft or Fraud. The unjuſt Steward in the Goſpel, *Luke* 16. is accuſed, That *he had waſted his Maſter's Goods*; and under the Law, if Parents had brought a Son before the Congregation, and accus'd him of theſe Crimes, he was to be ſtoned. * *This our Son is ſtubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard; and all the men of his City ſhall ſtone him with ſtones, that he die.* And ſurely a wicked and ſlothful Servant is no leſs puniſhable than a wicked and ſlothful Son. I will inſiſt a little longer upon the *Servant*'s Duty in this point of Juſtice, both becauſe the *Servant* is more apt to offend this way, being betray'd by the Temptation either of Profit or Pleaſure, and becauſe the Maſter is wont to reſent Offences of this nature moſt

Towards the Goods and Poſſeſſions of his Maſter.

* Deut. 21.20

moſt heinouſly, and to account 'em as the worſt of Injuries he is capable of ſuffering by his Servant, not (I hope) that he doth eſteem his Goods above his Soul or his Honour, or above the Virtue and Peace of his Family, but becauſe he is leſs able to ſecure the one than the other againſt the perfidiouſneſs of *Servants*; for if he be a good man, he will eaſily be able to ſecure himſelf and his Family againſt the ſlander by which any *Servant* endeavours to blaſt his Honour, or againſt the Lies and Whiſpers by which he endeavours to breed diſcontent, or againſt the Infection of his ill Morals; but there is no way to ſecure himſelf againſt the Wrongs which he may ſuffer by the Fraud and Purloining, by the Waſte and Riot, or by the Sloth and Negligence of an unfaithful Servant.

Of Purloining.

Firſt therefore of *Purloining*. By this is to be underſtood the converting the Goods of your Maſter to your own uſe; you cannot be ſo ignorant as not to know, that this is downright Theft, and forbid by an expreſs Commandment, *Thou ſhalt not ſteal:* Nor can you be ignorant, that Theft is a Crime of the fouleſt nature, as being not only repugnant to the Excellencies and Perfections of Chriſtianity, but even to the common Morality of Heathens, to the natural Law of Juſtice, *Thou ſhalt do to others as thou wouldſt be done by*; and you cannot but know, how outragiouſly you would your ſelves reſent ſuch an Injury; for if you love the World ſo well, as to venture the being damn'd for it, 'tis eaſie for me to conclude, how grievouſly you would take it, to be robbed of it by another. How vile a ſin this is, in the Opinion of others, may eaſily be inferr'd from the indelible ſtain and infamy which ſticks upon it amongſt all People, and from the ſevere puniſhments pronounc'd againſt it in all civiliz'd Nations; but moſt of all, from the puniſhment which a wiſe and a merciful, as well as juſt God adjudges it to. The puniſhment in the Old Teſtament, you may read *Exod.* 22. but that which moſt concerns you is that of the New,

New, which is excluſion from the Kingdom of Heaven, and Eternal Impriſonment in Hell, in the Lake that burns with Fire and Brimſtone for ever. * *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, &c. nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God.* How grievous a ſin this is, all this may ſufficiently convince you, and ſhould methinks ſtrike a guilty Soul with Horrour and Amazement; but ſome peradventure make leſs Conſcience to rob their Maſter than another Man: How impudent a folly is this? Can you think, that he, by becoming your Maſter, forfeits his Right and Property, and is no longer under the fence and protection of the Laws of God? Or can you think, that you, by becoming a Servant, gain a Licenſe to commit that ſin with *Impunity*, which you could not have otherwiſe done without incurring *Damnation?* Is not the Injuſtice the ſame? Is not the Wrong the Maſter ſuffers notorious? Nay, I muſt be free to tell you, that though the Injuſtice and Wrong be the ſame, the guilt and ſin of Theft is not the ſame in a Stranger and a Servant: For doſt thou think that baſe Ingratitude, and perfidious breach of Truſt, adds nothing to the guilt of the Injuſtice? Poor Creature! Doſt thou not ſee how vile a ſin thou doſt commit, a ſin that nothing can attend, if it have its due, but Reproach and Infamy, bodily puniſhment according to Law, and, if not repented of, Eternal Damnation? Nay, doſt thou not diſcern what a heap of ſins thou art guilty of in one, Ingratitude, breach of Truſt, Lying, and, it may be, Perjury, together with Injuſtice in every ſingle act of this ſort of Theft? And what art thou to gain by all this? What is it that thou expecteſt as the price of thy Honour, thy Life and thy Soul? 'Tis very often ſomething ſo little, that were it not for fear of thy being plung'd by degrees in greater miſchiefs, thy Maſter would hardly think it worth his taking notice of: But be it what it will, it can be but ſome ſmall portion of thy Maſter's Wealth, and art not thou a poor and deſperate Slave indeed,

* 1 *Cor.* 6. 9, 10.

deed, who art content to ſell, not thy Strength and thy Liberty, but thy Credit, thy Blood and thy Soul at ſo vile, ſo cheap a rate? After all, do but conſider, what it is that moves thee, that draws thee on to this ſin, and thou ſhalt find, that it is to gratifie ſome other as bad as it ſelf; for what is it that thou doſt want? Food and Raiment is provided for thee, thou muſt therefore either ſteal to gratifie thy Covetouſneſs, and this is downright Idolatry in thee, or thou muſt ſteal out of diſtruſt, and to ſecure thy ſelf againſt thy Infidel fears of Poverty hereafter. Unhappy Creature! who canſt not relie upon God, even when thou art provided for! What couldſt thou do worſe than this, if thou wert deſtitute of any proviſion? How great a diſtruſt of God, how vile and impious a piece of Infidelity is this? And how great is the ſin of Diſtruſt and Infidelity without any extraordinary aggravations? * *The fearful and unbelieving*, &c. *ſhall have their part in the Lake which burneth with Fire and Brimſtone.* Or *Laſtly*, Thou muſt ſteal to feed ſome other Luſt, ſuch as Riot, Uncleanneſs, or the like, and then in what a courſe of wickedneſs art thou engag'd? Thou art then to ſatisfie not only the Extravagancies of thy own, but of others Luſts, and thou makeſt thy ſelf a Slave to all that are thy Confederates in ſin; nay, they are the Maſters of thy Reputation, thy Fortune, and thy Life; and when thou conſidereſt what looſe and debauched wretches thou doſt truſt theſe thy dear Concerns with, thou canſt not but think thy ſelf as deſperate a fool, as thou art deſperately wicked: So that as to this end of thy Theft, the gratifying ſome wild and lewd Affections, the more thou doſt ſucceed in it, the more deſperate and deplorable is thy ſtate: The two other Ends, namely, the ſatisfaction of thy Covetouſneſs, or thy ſecurity againſt future want, are all in probability ſubverted and defeated by that very ſin, by which thou doſt endeavour to attain 'em: For thy Theft forfeits the favour and patronage of God, thy diſtruſt, and this courſe it puts thee upon, is an open renouncing and relinquiſhing the Care and Providence of God over thee, ſo that though thy ſin ſhould

* Rev. 21. 8.

be

be conceal'd from Man, thou canſt expect no other, than that thou ſhouldſt be curſt in all thou ſetteſt thy Hand to, and that thy faireſt Hopes ſhould be blaſted; but if thou art diſcover'd, the leaſt that can befal thee is the reſtitution of thy unjuſt Rapines, and a brand or mark of Infamy fix'd on thee, which will render thee uncapable of any Truſt, and expoſe thee conſequently to unavoidable and perpetual Want and Beggary: Ah, the wretched Life of an infamous and beggarly Thief, forſaken and abandon'd by GOD and Man!

I have ſaid enough, I hope, to make any one ſenſible of this ſin of Purloining; yet I am almoſt afraid, leſt my Deſign may be in ſome part defeated, by the fooliſh Colluſions and trifling Excuſes of ſuch, who though they cannot deny Purloining or Theft to be a damnable ſin, yet they commit the thing, and deny it to be Theft; juſt like Men that acknowledge Rebellion a ſin, but will not own taking up Arms againſt the ſupreme Magiſtrate to be Rebellion: Give me leave therefore to tell you, That when I make Theft to be the converting your Maſter's Goods to your own uſe, I underſtand by it all acts of yours, by which your Maſter ſuffers detriment and wrong. For inſtance, not only the deceiving him in what is in your own Truſt, or the pilfering what is in another's, or the taking to your ſelves any way unjuſtly what is his, but alſo the giving away to others without his knowledge, or contrary to his will any part or portion of his, than which, nothing, I hear, is more common; *Servants*, as well as *Maſters*, having their attendants and hangers on, their Paraſites and Flatterers, who at once ſooth them in their Pride and Vanity, by fawning and flattering, and cheriſh 'em in their Idleneſs, by doing their buſineſs. I muſt put you in mind further, that I mean by your Maſter's Goods, whatever he poſſeſſes, whatever it be wherein he can ſuffer, or you commit Wrong. And in the laſt place, I muſt put you in mind, that you are guilty not only of the Wrong and Injuſtice which you perſonally commit, but alſo of whatever is committed by any other, if you conſent to it, and connive at it, even though you ſhould receive

ceive no benefit by it: For thus far I conceive the Reproof of the Pſalmiſt may be extended *, *When thou ſaweſt a Thief, thou conſentedſt with him*; which is there look'd upon as an abominable wickedneſs: And ſurely the Commands of God, *Thou ſhalt not ſuffer ſin in thy Brother, but by any means reprove him*, and * *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove 'em*, do nearly concern a *Servant* in this caſe, as he would avoid the guilt of the ſin which he doth not reprehend, for the neglect of Reproof is here a tacite approbation of the ſin, and tho' peradventure this ſort of Theft be not to be loaded with all the Aggravations of the former, yet the leaſt that can be ſaid of it, is, That it is a downright Injuſtice, a breach of Truſt, and extream Unfaithfulneſs towards the Maſter: But you'll demand of me, How is a *Servant* to behave himſelf towards his guilty Fellow-ſervant, that he may, in ſuch a caſe as this, acquit himſelf with a good Conſcience towards GOD and Man? If he conceal his Fault, he is unfaithful to his Maſter; if he diſcover it, he is unkind to his Fellow-ſervant: He muſt betray the one or the other; if he do not reveal the Wrong he ſees, his Maſter ſuffers, and, what is more, his Conſcience muſt ſuffer too; if he do, he ſhall be hated and perſecuted by his Fellow-ſervants, as an Informer; nay, peradventure, what is worſe than this, he that is accuſed ſhall out-wit him, or ſhall be able to form a Combination againſt him, and ſo find more credit with the Maſter, and by conſequence the good *Servant* ſhall by his Integrity and Juſtice forfeit his Place, and it may be, his Reputation, or at leaſt live uneaſily, perſecuted by the vexatious Calumnies, Affronts and Unkindneſſes of thoſe others that are combined againſt him. To this Demand take this Anſwer; I ſhould never have fancied this Objection, had I not been extreamly ſenſible of the frailty of Man; for whence ſhould any one doubt, whether he ſhould preſerve his Faith and Duty to his Maſter, or commit a ſin to oblige a Fellow-ſervant? Whence ſhould ſpring this Queſtion, Whether you ſhould ſupport

* Pſa. 50. 18.

* Eph. 5. 11.

port and cheriſh a wicked Fellow-ſervant in his Vice, or whether you ſhould preſerve a Maſter, (to whom you owe Fidelity, Truth and Love) from Injuries and Wrongs? How finally ſhould a Man come to be troubled with this ſcruple? Whether he ſhould preſerve his Integrity, a good Conſcience, and the Favour and Bleſſing of God by doing his Duty, or by deſerting it, run the hazard of the worſt that the Wit or Malice of his wicked Fellow-ſervant can bring upon him? Theſe you muſt readily acknowledge are doubts and ſcruples, which do not become the ſincerity and faith of a good and honeſt Chriſtian: However, you ſhall not want here the beſt Advice that I can give you, for I know, there may be ſome little ſtrugglings of good Nature and Intereſt, in oppoſition to your Duty in this point; the firſt thing then you are to do, is to reprove your guilty Fellow-ſervant, to lay before him, as well as you can, the heinouſneſs of his ſin, together with the danger of it, both with reſpect to his Temporal and Eternal Intereſt, acquaint him with the beauty and pleaſure, the ſecurity and advantage of Virtue and the Fear of God, adviſe and exhort him earneſtly to expiate his ſin by Repentance towards God, and reſtitution towards man; mix this Reproof ever and anon with Profeſſions of tenderneſs and affections for him, with expreſſions of your good meaning and ſincere intention, which he may diſcern by your accuſing him only to himſelf; and laſtly, with Aſſurances, that, if he follow your Advice, he ſhall not ſuffer the leaſt prejudice, either in his credit or intereſt, by your knowledge of his fault; nay, that it ſhall not diminiſh in the leaſt your Reſpect or Affection towards him: For you are not inſenſible of the wiles of the Devil, and the infirmity of Man, it being commonly incident to humane frailty to fall into ſin, and 'tis the work of a true Faith to repent of it, and therefore, as your Compaſſion is kindl'd in you upon the former account, ſo ſhould you neceſſarily be engag'd to honour and love him upon the latter. Now if you prove ſucceſsful in this, you gain a Soul to God, a good Servant to your Maſter, and an inſeparable Friend to your ſelf, and what is more than all, you gain peace

peace and ſatisfaction to your Conſcience, together with the Bleſſing of God, the Grace of our Lord Jeſus Chriſt, and the encreaſe of his Holy Spirit. Whereas ſuppoſe you connive at, and he proceed in his ſin, ah! how fatal an Obligation do you lay upon him! You encourage him in his ſin, and, if he never repent, you damn his Soul eternally; if he do repent, how muſt he needs condemn you in the bitterneſs and grief of his Reflections, as one falſe to God and him, and no leſs unfaithful to his Eternal, than your Maſter's Temporal Intereſt? And what the guilt is, that you load your own Conſcience with, I have ſhew'd you before: But if you would do any good this way, you muſt take care, that you do it betimes, and that you do not let his Fault take air before you have thus repreſented it to him; for if you firſt publiſh, and then reprove his guilt, I cannot wonder, if he do queſtion either your ſincerity or diſcretion, and his doubting of either muſt needs forfeit in him all reſpect for your Advice or Reproof, and tempt him rather to ſtand upon his defence, than truſt you with his Confeſſion or Repentance.

If you can effect nothing this way towards the reclaiming your Fellow-ſervant, you muſt communicate his Offence with ſome-body elſe; as well that you may your ſelf avoid the Imputation of Connivance and Conſent, as alſo that you may deliver, if poſſible, his Soul from guilt without the ruin of his Credit and Fortune: And in the choice of ſuch a Perſon, you are, if it may be, to find out ſome one that is conſiderable with him, one whoſe Virtue and Authority he reverences, and whoſe Affection and Diſcretion he can confide in; this will make him more apt to be free in his Confeſſion, and if he has any modeſty, any ingenuity left in him, he cannot but be wrought by this method into Repentance. This very method may be made uſe of in other caſes as well as this, as in thoſe Injuries you ſee your Maſter ſuffer, either by the negligence or waſte of your Fellow-Servants, only where the matter is little and trifling, you are not to communicate it with others, for this will look like a formal and ſolemn Impertinence, but if he refuſe

to

to reform upon your ſingle Reproof, you are to go directly to your Maſter or Miſtreſs, for a ſlight Wrong repeated daily, may grow a very outragious one in time; however, they are the moſt proper Judges of what is ſlight and trifling, or otherwiſe; for what may ſeem to you very inconſiderable, may ſeem otherwiſe to them who beſt know their own Minds and their own Fortunes. The ſame thing, laſtly, you muſt do in matters of greater moment, when thoſe ways I have preſcrib'd you fail; you muſt not provoke God, wrong your Maſter, and wound your own Conſcience, for fear of diſpleaſing, nay, of ruining your unjuſt, ſlothful or waſtful Fellow-ſervant, but you muſt honeſtly and couragiouſly do your Duty, leaving the iſſue to God, and to the prudence and goodneſs of your Maſter; and though it ſhould end in his ruin, or in the forfeiture of your own Place, or the diſturbance of your quiet and peace in it, (which I can hardly believe, if you will purſue this method) yet you ſhall have deliver'd your own Soul, *God ſhall bring forth your Righteouſneſs as the Noon-day*, whatever Calumnies the Wit or the Malice of your Fellow-ſervants raiſe to obſcure it, and you ſhall thrive and prevail, in deſpight of all Confederacies againſt you.

Of Negligence.

A ſecond Vice of *Servants*, by which a Maſter ſuffers is *Negligence*; by which I mean, either a total Omiſſion or Neglect of Duty, or ſuch a careleſs and lazy performance of it, that it were as good left undone, as be thus done: Or elſe, *laſtly*, heedleſneſs or want of Care. Now, tho' this be very common, you cannot, upon due examination of the nature of this fault, but confeſs it a very great one; for as to the *Maſter*, (if he be hereby endamag'd) is it not the ſame thing for him to ſuffer by your Negligence as Fraud? And I need not tell you, where there is much Truſt or Confidence on the *Maſter*'s ſide, and no Induſtry or Care on the *Servant*'s, that all muſt neceſſarily go to wrack and ruin: Or if he ſuffer not in his Intereſt, he muſt ſuffer in the Peace and Contentment of his Mind, for there cannot be a grea-

a greater Plague and Vexation to any man than a confident and careleſs *Servant*: Nor is it a ſmall matter, that the *Maſter* is forced to bear the rudeneſs and contempt which a *Servant*'s heedleſneſs and idleneſs is too plain an expreſſion of; 'tis a troubleſom thing to a man to be levell'd with his own *Servant*, yet ſo he is in this caſe, for if there be no authority in the *Maſter*, nor fear or care in the *Servant*, if though the *Maſter* may command, the ſlothful *Servant* will perform only what he pleaſes, 'tis hard to ſay wherein is the difference and diſtinction between 'em. Is it poſſible for any *Servant* to think, that this is to do his Duty? Can any one think that this is *to obey with fear and trembling?* Can any one think that this ſluggiſhneſs is any thing better than *Eye-ſervice*, ſo much condemn'd by God? Can any one who carries himſelf thus heedleſly ever perſuade himſelf, that he doth ſervice as if he did it to *GOD*, *not Man?* Or can he ever have the impudence to expect a Reward from God for this kind of Deportment? What ſuch a one has reaſon to expect, he may learn from the Parable of the Lord and his Servants, *Matth.* 25. where he is called a *wicked* and a *ſlothful* Servant, and adjudged to *outer Darkneſs*, who had not anſwer'd the Truſt committed to him, who had only behav'd himſelf idly and unprofitably, though he had neither wrong'd his Maſter by Fraud or Theft, or Waſte and Riot. Alas! the unprofitable Servant muſt not flatter himſelf, that he doth his Duty, for Care and Induſtry are as eſſential and neceſſary parts of the *Faithfulneſs* of a Servant, as Truth and Honeſty; and he that at any time ſtands idle can never be excus'd, unleſs he can plead what they in the Market-place did to that Queſtion, *Why ſtand ye here idle all the day long? Becauſe no man has hired us.* But you are hired, you have no doubt Work to do, for no Maſter will purchaſe heedleſneſs and ſloth at the rate of ſuch a Charge as a Servant puts him to: Nor can I think that a Servant himſelf would judge this behaviour a good diſcharge of any man's Duty in any other ſtation: Would he think that Maſter did his Duty, who made no proviſion for his

his Family? And yet Care and Induſtry is as indiſpe
ſible a Duty of the Servant, as Proviſion or Maintenan
of the Maſter: But I need ſay no more, if nothi
elſe will, the effects of this ill demeanour may convi
a Servant, how great an Evil this is, for beſides t
loſs and vexation which it creates the Maſter, it beg
perpetual Quarrels and Diſcontents in the Family;
the Fellow-ſervants of a Sluggard are not only bereav'd
that aſſiſtance which they ſhould receive from him,
alſo oppreſſed by that burden of which he eaſes
ſhoulders; the Drone himſelf is forced upon many
and ſhifts to excuſe his omiſſions and errors, and fin
after ſome time ſpent in the diſpleaſure of his Maſt
the contempt and hatred of his Fellow-ſervants; He
at laſt reproachfully caſt off, and branded with ſuch
Chara[illegible]r as makes all that know him ſhut their Door
gainſt him, as unwilling to receive ſuch a Trouble and
cumbrance into their Families.

Of Conſumption and Waſte.

There is a *Third* Vice, which *Servants* are too of
guilty of, where the Fortune of the Fam
can allow it, and that is, *Conſumption*
Waſte, whether by wantonneſs and delica
whether by riot and exceſs, whether by junketting
drinking amongſt themſelves, or alſo by drawing in
thers into the Club and Aſſociation, it matters *litt*
'tis a downright Injuſtice committed againſt the Maſ
'tis every jot as bad as Theft, much worſe than the c
mon Theft of poor People, for the Poor ſteal to reli
their Neceſſities, but theſe rob to feed their *Glut*
and *Wantonneſs*; nay, 'tis every jot as bad as Theft i
Servant (the guilt of which has been ſufficiently diſpl
to you before) for what difference is there, either in
ſpect of the guilt of the Crime, or in reſpect of the
fects of it towards a Maſter, whether a Servant ſteal fr
him out of *Covetouſneſs*, or fear of *future want*, or w
ther he rob and plunder him out of Luxury and Ri
If ſo, then you may be ſure, that if the Wrong be
ſame in reſpect of the Maſter, and the Guilt the ſame

reſpect of the Servant, the Temporal ill conſequences of it in this Life, and the puniſhment of it in another, will be much the ſame; for ſuch *Servants* muſt finally, without Repentance and Amendment, be abandon'd and forſaken by GOD and Man: And accordingly 'tis generally obſerv'd, and I have mark'd it my ſelf, that ſuch as have been extreamly Prodigal, Wanton, and Waſtful, in their Maſters Houſes, have been afterwards reduced to extream Poverty, even to the want of a Morſel of Bread; and that which adds to their miſery in this ſtate, is commonly this, that ſuch as have been ſharers with 'em in the waſte of their Maſter's Goods, have been the moſt apt to reproach their former Pride and Wantonneſs, and to deſpiſe their preſent Poverty, and the only Perſons from whom they could expect relief, have been thoſe very Maſters and Miſtreſſes whom they had before abus'd and wrong'd.

Beſides this Duty of Juſtice in *Deed*, there is another ſort of Juſtice in *Word*, which a Servant owes his Maſter, which is *Truth*; but becauſe this is a common and avow'd Duty between Man and Man, I think 'tis not needful to dwell upon it here, there is no body can be ignorant of the Wickedneſs of that Sin which makes one of the *greateſt Prerogatives* of Mankind (that is, *Speech*) an Inſtrument of the greateſt Miſchiefs; which is, *ſecondly*, an Argument of a mean baſe Spirit, and deſtitute of the Faith and Fear of God; which is, *thirdly*, the product and effect of ſome ſin or other, for Virtue never needs the ſervice or protection of a Lye; which, *laſtly*, prevents Repentance for Sin; for as ſoon as Men have obtain'd a great ſlight and dexterity in Lying, they grow hard and confident in their Faults, becauſe they find they can without any difficulty conceal or excuſe 'em by a Lye.

And as no one can be ignorant of the evil of this Sin, ſo neither of the evil which will puniſh it: Who knows not how many Plagues are denounc'd againſt it by God? what Infamy attends it from Man? what ſecret Shame and Diſquiet it tortures the Mind with? and finally,

finally, how it certainly involves the Lyar in Temporal and Eternal Ruine? Let the Servant therefore, as he would avoid all this, alwaies keep up to ſtrict Truth in his Words; if he have committed a fault, let him not go about to excuſe it, by the commiſſion of a greater, that is, by Lying; let him rather chuſe to try the Goodneſs of his Maſter by an humble and honeſt Confeſſion, than tempt him to ſuſpicion by frivolous Excuſes or bare-fac'd Untruths; however, if he ſhould think his Maſter ſtupid enough to be impos'd on by any idle Tale, yet let him remember, that he has a Maſter in Heaven who may be conquer'd by Confeſſion and Repentance, but cannot be impos'd upon, or mock'd by any ſlight or artifice of Words.

I have now ſpoke ſufficiently of the Duty of *Faithfulneſs*, and will therefore paſs on to the

Third and laſt great Duty of Servants, *The Love of their Maſters and Miſtreſſes.* This is a Virtue which is extreamly neceſſary in Servants, it being a very difficult matter to do their Duty without it; but if this be once implanted in their Hearts; if the *Maſter* be look'd upon as a Father, one whoſe Affection and Eſteem for 'em they value as their greateſt worldly Happineſs, there will need no other Motive either to their *Obedience* or *Faithfulneſs*: For what St. *John* obſerves concerning the Service of God, 1 *Epiſt.* 5. that *to them who love him, his Commandments are not grievous*; the ſame is true of the ſervice of Man, the burden of it is very light, if Love help to bear it; For how natural is it for a Servant to obey when he is as fond of the Love of his Maſter, as of his own Intereſt? And how natural to be faithful, when he loves his Maſter's Intereſt as his own? He will abhor to ſee him wrong'd in his Goods, or diſturb'd or diſquieted in his Mind, ſince, if he loves him, he cannot but in every evil that befalls him ſuffer with him; How ſacred will ſuch a Servant eſteem the Honour of his Maſter? How much will he be concern'd for the Virtue of his Children, the

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words and kind looks, but to reward him too; and this, as it cannot but tend to the honour and intereſt of the Servant, ſo it cannot but reflect advantagiouſly upon the Maſter; for to have good Servants, and to do well for 'em, is, I think, in the Opinion of judicious Men, no ſmall Argument of a good and wiſe Man: But to proceed, not only the Credit and Intereſt, but even the Content and Religion of Families is highly concern'd in the Love and Duty of *Servants*; for Love is the Parent of Unity and Peace, and it nurſes up the Children it brings forth, it maintains and preſerves the quiet which it procures, and in a Family where Charity and Contentment reign, where Order and Peace dwell, how neceſſarily muſt Religion thrive and flouriſh? They will watch over and aſſiſt one another, they will affectionately give, and meekly receive Advice, they will not want Time for Religious Duties, nor a ſedate compoſure of Mind to make the beſt uſe of that time; no one's Prayers and Reading will be render'd uſeleſs through Diſcontent and Diſtraction: No one will be kept back from the Sacrament by confuſion of buſineſs, or diſturbance of Mind: If all this be put together, I need not trouble you with many Motives or Inducements to this Duty of Love, for what greater Bleſſings can a *Servant* deſire, than thoſe are which this gives him? 'Tis a help to him in the performance of his Duty, lightens the burden of his Service; it gives him the love of his Maſter and the Family, Peace at home, Credit and Reputation abroad, both which are the moſt ſolid Foundation of a *Servant*'s Intereſt imaginable, unleſs it be the favour of God; and this behaviour gives him a right claim to that too; for whatever is a Work of Religion, as this indeed is, whatever procures Men more opportunities of Grace, and whatever prepares and diſpoſes 'em for the beſt uſe of 'em, muſt needs very much promote our Heavenly Intereſt; and I have ſufficiently made it out, that all theſe are the bleſſed Fruits of this Duty. To all which I will add but one Conſideration more, to convince you of your Obligation to it, which

which is this, That you cannot without monſtrous ingratitude be guilty of the contrary: Do you think that you owe no Affection to your Maſter and Miſtreſs, who have receiv'd you into their Houſe, repos'd a Confidence and Truſt in you, who are very ſollicitous to inform and inſtruct you, who not only bear long with your Ignorance, but wink at many other Infirmities in you, who provide for you in your Health, and are tender of you in your Sickneſs, who are deſirous to oblige and encourage you, and rejoyce when you behave your ſelves ſo as to deſerve it? Is there nothing due to 'em for their compaſſion for your Souls, for their watchfulneſs over your Manners, for their care in providing for you ſpiritual as well as bodily Food? You cannot be guilty of hating or deſpiſing theſe who have deſerv'd ſo well of you; nay, you cannot be guilty of what is leſs, the not loving 'em, but you muſt be profligately ingrateful; you muſt be ſtupid and baſe to a degree that brutiſh Creatures have never yet been guilty of; *For the Ox knows his Owner, and the Aſs his Maſter's Crib*: Nay, there is no Beaſt of the Field, or of the Deſart, ſo fierce and ſalvage, but he has been tamed and obliged too by repeated Courteſies and Benefits.

A general Prayer relating to the Duties of this Chapter.

O Holy and Just God, I know that without Holiness it is impossible for me to please thee here, or to enjoy thee hereafter; I beseech thee therefore, that my Understanding may be so enlighten'd, my Conscience convinc'd, and my whole Heart enflam'd with the love of Holiness, that I may be holy in all manner of Conversation: Beget in me a most tender and lively sense of the great Duties of Obedience, Justice, and Charity which I owe to my Master, that I governing my self by these in all my actions, I may in my station advance the Honour of God, the Contentment and Interest of my Master, the Peace and Virtue of the Family, and my own both Temporal and Eternal Happiness. I know, O Lord, that no acts of injustice or unfaithfulness between Man and Man shall go unpunish'd; I know that for these things sake the Wrath of God is reveal'd from Heaven, O what then must be my punishment, if I heap upon the guilt of Injustice and Uncharitableness many others, namely, of Ingratitude, Unfaithfulness, Lying, Perjury. O preserve me therefore, O my God, from all falshood and wrong; and suffer me not to forfeit thy Favour and destroy my Soul, for the sake of those things that perish. O let me be fully convinc'd, that the ways of Righteousness are ways of Pleasantness, and that all her paths are Prosperity and Peace, that so I may delight my self in the Law of my God, and may find comfort and a blessing in the discharge of my Duty. Teach me, O Lord, Humility and Obedience, Faith and Truth, Care and Industry, Charity and Meekness, that I may adorn the Doctrine of God my Saviour, win others over to a love of Virtue, and after an humble and contented, tho' laborious Life here, may enter into rest and glory hereafter, through Jesus Christ our Lord. A

A Prayer for Obedience.

O Glorious and Eternal Lord God, who dwelleſt with thoſe who are of a meek and lowly Spirit, behold me, I beſeech thee, and pour into my Heart that Virtue of Humility, which is ſo highly eſteem'd by thee: O Lord, my Heart is too to apt to be filled with Pride and Vanity, O do thou convince me every day more and more of my own vileneſs and worthleſneſs, that I may be preſerved from ſelf-conceit and wilfulneſs; O give me Grace often to conſider the Humility of my Lord and Saviour, that I may learn of him, and obtain the peace which flows from a meek Spirit and humble Obedience. And, O my God, becauſe I am to give an account to thee, who art the ſearcher of the Heart, and the tryer of the Reins, the Judge of my moſt ſecret Thoughts, as well as my moſt ſecret Actions, teach me therefore to do my Duty chearfully, and in ſingleneſs of Heart; make me to abominate all lying ſhifts and pretences, as well as all proud wilfulneſs and ſluggiſhneſs. Make me careful to learn my Duty, ſincere in the performance of it, patient under reproof, and diligent in reforming whatever is amiſs; thus, O my God, whilſt every part of my Duty towards Man ſhall prove an inſtance of my Obedience towards thee, I ſhall enjoy the peace of a good Conſcience, and the hopes of an eternal reward: Hear me and anſwer me, O Lord, for thy Mercies ſake, and thy Son Jeſus Chriſt's ſake.

A Prayer for Faithfulneſs.

O GOD, *thou God of Truth, right and juſt art thou, and there is no Iniquity with thee; fill my Heart, I beſeech thee, with the love of Truth and Faithfulneſs, make me true in all my Words, and upright in all my Deeds, O teach me to take heed to my ways, that I offend not with my Tongue; teach me to keep my Mouth, as it were, with a Bridle, while the ungodly are in my ſight: O make me to abhor the Sin of Unfaithfulneſs, and let no ſuch cleave unto me. Let no ſlander or detraction, no miſchievous accuſations proceed out of my Mouth, nor ſuffer me ever to ſtretch forth my Hand to Iniquity: O let me not fall through Covetouſneſs or Diſtruſt in God, and let me never commit Injuſtice to maintain my Pride or Riot, or Idleneſs, adding Sin to Sin: If Sinners entice me, ſuffer me not to conſent to 'em, permit me not to have any Fellowſhip with the Unfruitful Works of Darkneſs, but give me Courage and Diſcretion to reprove 'em, that ſo my righteouſneſs may be as the Noon-day, and thou mayeſt make me to proſper in the Land, and I may at laſt obtain the Bleſſing,* Well done good and faithful Servant, enter thou into thy Maſter's Joy. *Amen, Amen, Bleſſed Jeſus.*

A Prayer for Love.

O Thou God, who art Love, give me thy Grace, that I may practiſe more abundantly that Charity which I owe all Mankind, towards thoſe of the ſame Family: give me a grateful ſenſe of the benefits which I enjoy under this roof, of the Care and Kindneſs of my Maſter towards me in providing for me both ſpiritual and bodily Food, that ſo I may make returns to him in the Fruit of Love, Obedience, and Faithfulneſs; Lord, let his Intereſt and his Honour, let his Quiet and Content be dear to me as my own, that I may not only ſerve him with Juſtice, but Zeal too. And, O my God, diffuſe the gift of Charity through the Hearts of this whole Family, that we may all live in Godly Love and Peace together, that our Prayers be not hindered, nor we kept back from thy Holy Table, or approach it unworthily: But that we all may enjoy thee our God in the beauty of Holineſs, enjoy one another in the beauty of Charity, and enjoy thoſe Temporal Bleſſings which thou haſt richly beſtow'd upon us in the beauty of Order and Virtue, and all things may finally and uniformly tend to thy Glory, and our Comfort, through Jeſus Chriſt our Lord.

CHAP. III.

Of the Duty of Servants, § 1. *Towards their Maſters Children, conſiſting of Affection, due Reſpect, Care of their Morals, Care of their Honour, and Care of their Intereſt.* § 2. *Towards Sojourners.* § 3. *Towards Strangers.*

What the Servant owes his Maſter's Children.

§ 1. WHatever it be that *Servants* owe the Children of the Family, 'tis directly the reſult of that Duty which they owe their Maſter: Children are (as it were) parts of their Parents, their Blood and Birth gives 'em a juſt claim, as to the Care and Love of their Parents, ſo to a proper ſhare of the Affection and Service, and all other advantages of the Family. *Firſt,* Therefore a Servant owes the Children of his Maſter a ſincere Affection, which will eaſily be granted, if it be but conſider'd, that 'tis impoſſible for a *Servant* to bear Faith and Love to his Maſter, and have neither for his Children; for Children are the deareſt Intereſt and moſt valuable Treaſure of their Parents; Children are the Joys and Hopes of their Fathers, they double the pleaſure of his Proſperity, by being ſharers in it, and eaſe the toil of his Labours by being the Heirs of 'em. How therefore can any one pretend to love his Maſter, who hates or deſpiſes what is deareſt to him? Now this Affection of the Servant muſt expreſs it ſelf towards his Maſter's Children,

Affection.

1*ſt*, In

1*ſt*, In a due Reſpect.
2*dly*, In his Care for their Morals.
3*dly*, In a ſincere Zeal for their Honour. And,
4*thly*, For their Intereſt.

1*ſt*, In *Reſpect*. This their Birth challenges every ſlight or neglect offer'd the Children by a Servant, is ſome diminution of the Reverence which he owes his Maſter, for the Father muſt needs ſuffer in the contempt of the Son; and yet this Reſpect ought to be wiſely regulated; for as it ought not to be ſo ſlight as to reflect any diſadvantage on the other, ſo on the other hand it ought to be ſo moderated and temper'd, that the Son be not too ſoon ſet up for a young Maſter, and ſo ſoothed and fooled into Pride and Vanity, and the Father forfeit his Authority by deriving too much of it upon his Son; for a fooliſh Child is too too apt to aſſume and forget himſelf, and take as his Due what he poſſeſſes but of Courteſie, I mean of his Father; and a fooliſh Servant is too apt to forget his Reverence to his old Maſter, out of Complement to his young one. *Due Reſpect*

2*dly*, Servants muſt expreſs their Affection to their Maſter's Children by a tender Care for *their Morals*; I do not mean, that they ſhould be Spies upon their Faults, but Miniſters and Aſſiſtants to their Virtues; their Aid is to be afforded according to the Age and Capacity of the Children, they may inſtill into 'em early Inſtruction in their green Years; they may ſuggeſt to 'em their Duty, and excite and perſuade 'em to it, as they grow up to eſtate of Reaſon; and all along they muſt take care, that they be no Example of any Vice to them; neither of frowardneſs, nor lying, nor diſobedience to thoſe of tender Years; nor of Riot, Intemperance, Idleneſs, Pride, Prodigality, and Wilfulneſs to thoſe of riper; for all are much apter to imitate Vice than Virtue: But inſtead of performing *Care for their Morals.*

this excellent Service to their Maſter, it often happens that ſome Servants are the Corrupters of their Childrens Youth; they miſlead 'em by their Examples, and prompt and inſtigate 'em to Sin both by Word and Deed: They fawn and flatter 'em into Arrogance and Self-conceit; they not only conceal, but applaud their Errours; they inſtruct 'em how to play the looſe Gallant, and the diſobedient Child, and are, in a word, ever ready to adviſe 'em, not what is conſonant to their good, but to their humour and fancy. But you will ask me, How ſhall a Servant acquit himſelf, if his Maſter's Child ſhould take ill courſes? What ſhall he do? If he oppoſe and reſiſt the Child what in him lies in the progreſs of his Sin, he incurs his hatred; if he favour him in it, and aid him by ſecrecy and ſhelter, or any other way, he is unfaithful to his Maſter: There is no upright Man who meaſures his Obligation to a Duty by the event and ſucceſs of it; every man that will have a peaceful Conſcience, muſt do what becomes him, and leave the Iſſue of it to God, but however, he muſt do it with all the diſcretion he can too, and his Duty will direct him here how to perform another Duty which ſeems harſh and hazardous; for inſtance, in this caſe Charity to the Son will ſo regulate the Servant's Faith to his Maſter, that he ſhall not only do his Duty, but do it with true diſcretion: Thus Charity will direct him, firſt, as to the nature of the Child's Offence, that he is not to take notice of little frailties and inconſiderable defects, much leſs to complain of 'em to his Parents; for this were, if not a peeviſh malignity of ſpirit, yet at leaſt a buſie and officious piece of Impertinence not without ſome mixture of defect of Charity, but ſuch matters wherein the Virtue, the Honour, the Health, the Intereſt of the Child, and conſequently the Happineſs and Comfort of the Parent is concern'd, deſerve the Servant's Care and Faith: But, ſecondly, in Errors of this nature, Charity will teach him to diſtinguiſh between a ſlip or fall, and a ſettled depravity of Mind, or vicious Habit in the Child; ſo that, as he will not

not complain at all of little and trifling Errors, ſo neither will he too ſoon of greater: And in the laſt place, when he ſhall be convinced of the indiſpenſible Neceſſity of making known the fault of a Child, Charity will teach him, that he ſhould proceed in this with all imaginable mildneſs, not aggravating or amplifying the Crime, and that he ſhould uſe all imaginable Caution both to prevent any miſchievous effect of ſuch diſcovery, and to ſecure, as much as in him lies, the good ſucceſs of it. And here Charity ſeems to me to point out the way to this, and to tell you, that firſt you are to try what you can effect your ſelf by a modeſt humble and affectionate Repreſentation to your young Maſter of the ſin and hazard wherein he is engag'd; for if this may prevail, it were not ſo charitable to bring him into peril of his Father's diſpleaſure or diſeſteem; but if this ſort to no good end, you cannot be bound by Faith and Secrecy to your young Maſter to betray your Faith and Duty to your old, for this is in effect but to betray both: You muſt therefore either make known the Son's ill Courſes to his Father, or if there be apparent Reaſons to apprehend no good effects of this way, but rather ill ones, for want of a well-pois'd Judgment, or tolerable Temper in the Father, you muſt then put the buſineſs into the hands of ſome faithful and diſcreet Friend, whoſe Authority and good Nature may ſo far mitigate the violent Choler, and ſweeten the implacable Temper of the Father, that the Son's Virtue may be repair'd without the Ruine of his Fortune. I have in this Advice inſinuated, that as a Servant ought not to be peeviſh and impertinent in complaining of trifling faults, ſo neither ought he to be too forward in revealing greater, much leſs ought he to exaggerate and exulcerate the Crime: But my meaning is not, that his Information ſhould want any one grain or ſcruple of Truth neceſſary to give the Friend or Father a right notion of the offence, nor yet that he ſhould delay the diſcovery of a Fault where the concealment breeds Danger; but if he cannot truſt his own Judgment in this point, and the

Iſſue

Iſſue of his delay ſeem doubtful to him, he muſt then conſult ſome-body elſe, whoſe Judgment he may better rely upon, and whoſe Affection both to Father and Son, he can be very confident of. The *Servant* who behaves himſelf thus in this caſe, acquits himſelf with a good Conſcience towards GOD and Man; he doth *Both* very conſiderable ſervice, for there can be nothing more acceptable to God, than the converting a Sinner from his evil way; nor to a Father, than the preſervation of a Child juſt on the brink of Miſery; nor indeed to the Son, than the reſtoring him to his Virtue, and the preſerving to him that Honour and Fortune, which were both ready to ſuffer wreck: ſo that this *Servant* will hereby procure to himſelf the everlaſting Good-will of his Maſter and Child, the Peace of his own Mind, and the Bleſſing and Favour of God.

* *Jam.* 5. 20. * *He that converteth a ſinner from the error of his way, ſhall ſave a ſoul from Death, and ſhall hide a multitude of Sins.* Nor is he far remote from that bleſſed Reward mention'd *Daniel* 12. 3. *They that be wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever.* Whereas on the other ſide, that Servant who either corrupts his Maſter's Children, or affords 'em his Aid and Aſſiſtance, his ſhelter and ſecrecy in their vicious Courſes, betrays Man, falſifies his Faith not only to his Maſter, but his God; he doth the drudgery of his Maſter the Devil, who imploys all his Slaves in propagating ſin, and ſhall certainly one day receive the Wages of his wickedneſs, even that Death which is denounced againſt Men of the moſt abominable Character, *Rom.* 1. 32. *Men who not only do* the worſt of things themſelves, *but alſo have pleaſure in them that do 'em.*

I have ſaid enough to convince the *Servant*, that he is to be careful of the Morals in general of his Maſter's Children; but there are two Virtues which he ought to have more eſpecial care of, being thoſe two which every Child ſhould be eminent in, which are in ſome ſort

ſort the Foundation and Guard of all the reſt, namely, a filial and dutiful Love of his Parents, and hearty Affection to his Brethren. The Servant therefore, if there happen any breach or interruption of this mutual and reciprocal Kindneſs between Father and Son, or Brethren, muſt do all that he can to repair it and make it up: But at leaſtwiſe, if he cannot cloſe, he muſt not widen the Breach; * *Peace-makers are bleſſed, and ſhall be called the Children of God.* But they who ſow ſtrife and contention, are the Children of their Father the Devil; 'tis the Villainous Practice of ſome Servants to enkindle emulation and ſtrife amongſt Brethren, and to take a ſide and party, when they have created a Faction to overvalue one Child to the diſparagement of the reſt, and ſometimes to fill their Ears with Lyes and Tales, that they may alienate their Minds from their Brethren: And ſometimes the very ſame method is made uſe of to withdraw 'em from the Love and Duty which they owe their Parents, by poſſeſſing 'em of the partiality of the Father and Mother, amplifying their Kindneſs towards one even to fondneſs and doatage, and aggravating their Unkindneſs to another even to coldneſs and hatred: One while they will not ſtick to inſinuate the peeviſhneſs or jealouſie of a Parent, another while they will magnifie the Fortune of the young Heir, they will provoke him, by laying before him the Liberty and Fineneſs of this or that young Gentleman, who is of a meaner Fortune than he; they will impute the ſtrictneſs and care of Parents to the Niggardlineſs of their Temper, the Narrowneſs and Antiqueneſs of their Education, or to the natural Auſterity of Old Age. And thus they delude and betray the ſilly and unexperienc'd Youth, and make him ceaſe to be a Child to his Father, that he may be a Slave to his Servant.

* Matth. 5.

Now I would earneſtly entreat Servants to lay this ſadly to Heart, that theſe and ſuchlike Practices are an Abomination to God, that the more ſucceſsful they are in 'em, the

the more fatal they'l prove to 'em, for if they be not chaſtis'd in this World, they will be damn'd for 'em in another. Amongſt thoſe things which *Solomon* tells us the Lord hates, and are an abomination to him, you will meet *a lying Tongue*, Prov. 6. 17. And Verſe 19. *A falſe witneſs that ſpeaketh Lies, and him that ſoweth diſcord among Brethren.* Nor is it to be wondred at, that God ſhould abominate ſuch a ſin as this is, for the Miſchiefs that very commonly enſue upon ſuch Diviſions and Animoſities between Brethren, or between Parents and Children, are not to be expreſſed: St. *James* tells us briefly, *Chap. 3. ver. 16. Where envying and ſtrife is, there is confuſion, and every evil work.* And he certainly who alienates a Child from his Parent, thruſts him headlong into ſin and ruine, and creates the Parent inſufferable vexation and diſcontent. But ſuppoſe God would not exact an account of you for this ſin, what is it a Servant can propoſe to himſelf from all this miſchief? He may flatter himſelf with ſtrengthening his Intereſt, or raiſing his Fortune, but generally it happens quite otherwiſe, for that dearneſs and familiarity between a Child and Servant, which is founded in the contempt of Faith and Truth on the one ſide, and natural Affection on the other, can never be firm and ſteady, any little Accident will undo all; Nature in the Child will return to its bent, ſome little Obligation paſt upon him, or wholeſom Advice inſinuated in a fit ſeaſon will awaken his natural affection, and then he'l make no ſcruple to redeem his Errour towards his Father or his Brother by the diſcovery, that is, the Ruine of a perfidious Servant. But ſuppoſe this Combination or Conſpiracy ſhould hold ſome time, how can a *Servant* rationally expect a conſtant Friendſhip from him who upon very ſlight and trifling pretences could be divided from his Father and his Brethren, and tempted to forget the Duty he owed the one, and the Affection he owed the other.

I have

I have ſpoken of the main care of the *Servant*, towards the Children of his *Maſter*, namely, his care to ſecure their good *Morals*; he that neglects this, or what is worſe, miniſters to the corrupting of Children, is guilty of the moſt fatal unfaithfulneſs to his Maſter: For he who betrays the Virtue of the Son, deſtroys the Happineſs of the Father: But he that performs this, performs a ſervice that can never be ſufficiently rewarded, not only becauſe a Child is the greateſt Bleſſing of a Father, and Virtue the greateſt Bleſſing of the Child, but alſo becauſe he has hereby laid the beſt Foundation of the Child's Honour and Intereſt: Which puts me in mind of another Care a *Servant* is oblig'd to, namely, for the Honour and Intereſt of his Maſter's Children; wherever you can advance theſe, you are to refuſe no pains, no hazard: The leaſt you can do is, to conceal their Defects, or excuſe 'em, to lay hold on every opportunity to ſpeak honourably of what is virtuous and praiſe-worthy in 'em, to encreaſe the number of their Friends, and to be wanting neither in Advice nor Travail to promote their Intereſt: Nothing therefore can be more repugnant to this Duty in a *Servant*, than to entertain their acquaintance with ſpightful ſtories of the fillineſs or viciouſneſs of their Maſter's Children, or to raiſe a ſuſpicion of faults in 'em, where there are none apparent, or to leſſen by any ſuggeſtion whatever, the eſteem of their Virtue, Parts or Perſon, or the Credit and Reputation of their Eſtates, but of all the miſchiefs a Servant is capable of doing his Maſter's Son, there is none I think greater than the aſſiſting him in a conceal'd Courtſhip, or aiding him in carrying on a Marriage without the knowledge, or what is worſe, contrary to the will of his Father; all the reſt ſeem to be but ſingle ſins, but this is a complication of all miſchiefs together, the Child's Virtue, Honour and Intereſt are all betray'd at once; whereas other Inſtances of Negligence or Unfaithfulneſs did hazard 'em but ſingle

Care for their Honour and Intereſt.

The Servant muſt not promote the ſecret Marriage of the Child.

ſingle and alone, other Miſchiefs are capable of a Reparation, but this very ſeldom, if ever: A Child may be recover'd to the Duty and Virtue which he had forſaken, he may be reſtor'd to the Favour of his Father, and the Intereſt he had forfeited, the Honour which he loſt by any ſingle Fault may be repair'd by the merit and ſervice of his following Actions, but this, an unhappy Marriage ſticks faſt like *Hercules*'s poiſon'd ſhirt, he may tear away his fleſh, but not the Evil; not to aggravate the matter, 'tis a miſchief very ſeldom retriev'd, and no wonder, for down what a Precipice muſt a raw Youth tumble that renounces firſt his Reaſon, then his Duty, that quits the Government of his Father, and the Conduct of God, that ſells his Inheritance, his Father's, and God's Bleſſing, to gratifie a diſhonourable Affection, or it may be a phantaſtick Paſſion, or it may be ſomething worſe than both, a diſhonourable Luſt: What *Bridewell*, nay, what Gibbet doth not that Servant deſerve, that aids the poor Creature thus to undo himſelf; nay, it may be, not himſelf only, but his Father and his whole Family too?

Servants Duty towards Sojourners.

§ 2. I paſs on now to the Duty of Servants towards Sojourners. Sojourners, tho' they are not natural Branches, as the Children, yet ſeem they to be grafted into the ſame ſtock, and to conſtitute one Family with them; and therefore they have in their place a right to their proportion of all the Advantages of the Family; they have in their degree a Claim to the Love and Care of the Maſter, to the Brotherly Affection of the Children, and to the Reſpect and Duty of the Servants: I need not therefore repeat here all the Duties of the Servant, which are all of 'em in their Time, Place, and Degree, due to theſe whom the Maſter hath adopted into his Family, and made Members of that Body whereof he is the Head, ſo that 'tis impoſſible that the Servant can wrong them, but that the Injury muſt reflect and rebound on the Maſter.

'Tis

'Tis true, there is a great variety in the caſe and circumſtance of Sojourners, and by conſequence in the Duty of *Servants* towards them, ſo that 'tis hard to fix a conſtant and general Rule by which it may be meaſur'd and regulated; unleſs I ſhould ſay, that ſince whatever degree of Duty is owing 'em ſprings from their Union to the Family, and Relation to the Maſter of it, therefore the Service and Reſpect towards them is to be proportion'd to the degrees of that Union which is between them and the other Members of the Family, and the dearneſs and tie there is or ought to be between them and the Maſter of it.

This Rule, I think, will generally hold good, or at leaſt-wiſe, a very little diſcretion will inform any Servant, what variation muſt be obſerv'd in this point: But here to compleat the Servant's Inſtruction, I muſt put you in mind of two Rules more.

Firſt, That you muſt avoid all occaſions of difference between you and the Servants of Sojourners, contending rather in courteſie to eaſe and aſſiſt 'em, than putting off what is your Buſineſs and Duty, or any part of it upon them; and you muſt abhor to be any way inſtrumental to breed miſunderſtanding between Sojourners and your Maſter, for this is the unkindeſt Office you can do both.

Secondly, You muſt never go about to endear your ſelves to Sojourners by any Unfaithfulneſs to your Maſter, that is, by entertaining 'em with the faults or ſecrets of the Family, or by preferring their Honour or Intereſt, or Humour before your Maſters: for in all this you are ungrateful and unjuſt, and will finally forfeit that eſteem which you endeavour thus to raiſe: For how can thoſe which you careſs at this rate, believe that you'll be kinder and truſtier to Strangers, than you have been to thoſe, to whom by the Law of God and Nature, you owe Obedience, Faithfulneſs, and Love?

§ 3.

§ 3. Beſides theſe Boarders, there are others, which though they are not of the Family, may be conſider'd as having ſome relation to it, ſuch are Viſitants, Gueſts, Strangers: Now the Rule *Servants* are to obſerve here, are ſuch as concern diſcretion and good manners: In the *Firſt* place, Courteſie, Civility, and Reſpect towards all, is an indiſpenſible Duty of every Servant, and reflects an Honour on the Government of the Maſter, and the Breeding of the Family; but as to the degrees of theſe, a diſcreet Servant ſhould behave himſelf as if he were acted and inſpir'd by his Maſter's Soul, and mov'd by his Affections, ſhewing an extraordinary cheerfulneſs and even zeal to ſerve thoſe the Maſter calls his Friends, civility towards his Acquaintance, and coldneſs, tho' not rudeneſs, towards Intruders, and downright averſion towards ſuch as the Maſter looks upon as dangerous hangers on, Spies, Paraſites, Suckers, and ſuch like, which are to a Houſe what Moths are to a Garment, they ſtain the honour and conſume the ſubſtance of it. *Secondly*, 'Tis a piece of Juſtice to right ſuch as are traduced to your Maſter, and to convey to him the knowledge of all either kind expreſſions, courteous or generous actions, which are deſign'd on purpoſe to paſs an Obligation on the Maſter, and ſo it is to repreſent any Errand or Buſineſs truly and ſeaſonably to him, the neglect of which is not only a diſcourteous contempt of the Stranger, but alſo Unfaithfulneſs, and an affront to the Maſter: But yet as to neglect an Errand or Buſineſs you charge your ſelves with, is unjuſt and diſcourteous; ſo to obtrude your ſelves upon the affairs of Strangers, or to lie in wait for the ſecrets of your Maſter or his Friends, is Inſolence and Immodeſty, and as great a folly as rudeneſs, and commonly Unfaithfulneſs is joyn'd with this, and the ſervant who takes pains to diſcover, doth generally take as much pains to vent a ſecret, and all finally tends as much to their own diſgrace as their Maſter's diſquiet.

Servants Duty towards Strangers.

There is but one thing more that I would mind you of on this occaſion, and that is, your behaviour upon a day of any ſolemn Entertainment. Your Maſter's and your own

own Credit, as well as the ſatisfaction of his Gueſts, are nearly concern'd in it; the decency of your Attire, the diligence and cheerfulneſs of your Attendance, the order and ſilence of the whole management, being not only one of the faireſt Ornaments of the Entertainment, but alſo a good mark of your Breeding, and of your Maſter's Prudence and good Government, as well as an addition to the ſatisfaction of all entertain'd by him: But above all, nothing ſavouring of Rudeneſs, Immodeſty, Exceſs, or any other Immorality, muſt be practis'd by you that day; for this muſt neceſſarily bring you and the Diſcipline of the Family into contempt, nothing being a more certain ſymptom of Folly, or Looſeneſs, or Poverty, or at leaſt Meanneſs, than this is.

A Prayer anſwering the End and Deſign of this Chapter.

O Holy God, our great Creator, who doſt delight to be remember'd by us in the days of our Youth, aſſiſt me with thy Grace, that I may both worſhip thee ſincerely and devoutly my ſelf, and may alſo be inſtrumental both by my Example and Diſcourſe to move others to do ſo; particularly as to the Children of this Family, I beſeech thee, that thou wouldſt give me a tenderneſs for their Souls, that I may, as far as lies in me, promote in them the knowledge and love of thy Truth, and the fear of thy Name: But O never ſuffer me to be any Example or Occaſion of Sin to 'em, that I bring not upon my own Soul the guilt of their ruine, my Maſter's trouble, and thy diſho-

diſhonour. Poſſeſs me with ſuch an affection for 'em, as may expreſs it ſelf in a due reſpect, and hearty care for their true good. And, O thou God of Peace, and lover of Concord, make me alwaies ſtudy how to advance Love and Unity amongſt Brethren, and to ſow the ſeeds of Peace and Mutual Affection amongſt all the Members of this Family, that I may not only eſcape the Curſes which attend lying and deceitful Lips, and all the Authors of Strife and Contention, but alſo may be called the Child of God, and inherit the Bleſſing of the Peace-maker. Finally, O Lord, I beſeech thee, the God of Order, and the Author of Wiſdom, that thou wouldſt give me Prudence and Diſcretion, that I may behave my ſelf towards all with that Truth, Modeſty, and Reſpect, that becomes me in my ſtation: I deſire, O Lord, to take heed unto my way according to thy word. O let thy Word be a Light to my Feet, and a Lanthorn to my Path, and let Truth and Faithfulneſs never depart from me all the days of my Life. Amen, *Lord Jeſus, So be it.*

CHAP.

CHAP. IV.

Of the Servant's Duty towards his Fellow-ſervants, conſiſting in Juſtice, Charity, Concord, Mutual Aſſiſtance: *The Grounds of Diſcord between* Servants.

THE Duties which Servants owe one another, are the very ſame with thoſe which all Mankind are mutually oblig'd to, that is, *Juſtice* and *Charity*, only their nearer relation to one another ties this Obligation faſter upon them, by adding new motives and incitements to theſe Duties. Thus:

Of Mutual Juſtice between Servants.

Firſt, for *Juſtice*; They are oblig'd to it towards one-another under pain of Damnation, and by the hopes of Salvation, as all other Men are. But then they muſt further conſider, that they are bound to it not only as Chriſtians, but as Fellow-ſervants; in which Relation the more indiſpenſible neceſſity of Juſtice encreaſes their Obligation to it, and renders the Tranſgreſſion of it more unpardonable. Fellow-ſervants are ſo neceſſarily expos'd to the Injuries of one another, and thoſe daily ones too, that their Life would be intolerable without a ſtrict obſervance of *Juſtice*. I need ſay nothing of the injuſtice of pilfering and ſtealing, every one being watchful enough to ſecure his own; but there are other ſorts of Injuſtice, to which Servants are more prone, and againſt which they are leſs able to defend themſelves, ſuch are for inſtance, Lazineſs in one, Inſolence in another, and Lying in a third; the ſluggiſh Servant ſhifts the burden off himſelf, and this muſt lye ſomewhere; now this is the higheſt Injuſtice, for 'tis to eaſe

eaſe one's own Trouble by encreaſing another's. A ſecond Error to which *Servants* are prone, is *Inſolence*: There are no Maſters ſo tyrannical and domineering as is one Servant over another; and this is commonly the uſe a diſingenuous Servant makes of that Authority, which the favour or truſt of the Maſter confers upon him, namely, to oppreſs, inſult over, and deſpiſe his Fellow-ſervants. Methinks it ſhould not be difficult to convince any of you of the injuſtice of this behaviour; for how can any one of you be ſo ſtupid as to think that behaviour juſt in him towards his Fellow-ſervants, which he would think were not to be endur'd in his Maſter towards himſelf? Beſides, I cannot tell whether the folly of this carriage be not greater than the injuſtice, not only becauſe ſuch a Servant forgetting his own quality, upbraids himſelf, whilſt he inſults over his Fellow-ſervants, and renders the worſt uſage his Maſter and Miſtreſs can treat him with, juſt and reaſonable, for he has no reaſon to complain of his Superiors for that uſage which he is guilty of towards his Equals; but beſides this, ſuch a *Servant* muſt expect to be undermin'd at home, and moſt certainly defam'd abroad, and when any ill Accident befalls him, or leſſens his Intereſt in his Maſter, he muſt expect the juſt return of his inſolence in contempt and hatred. I would have ſuch Servants as theſe call to mind what our Saviour ſaith of that Servant, who being by his Lord made Ruler of his Houſhold, * *Began to ſmite his Fellow-ſervants, and to eat and drink with the drunken: The Lord of that ſervant ſhall come in a day when he looks not for him, and in an hour that he is not aware of: And ſhall cut him aſunder, and appoint him his Portion with the Hypocrites: There ſhall be weeping and gnaſhing of Teeth.* Now, though you ſhould not eat and drink with the drunken, yet if you ſmite your Fellow-ſervant, you ſhall have your ſhare of this puniſhment in proportion to your guilt; or if you do not ſmite with the Hand, yet if you ſmite with the Tongue either by bitter and reviling Language, or by froward or malicious Accuſations of your poor Fellow-ſervants, to their Maſter or Miſtreſs, your guilt is much the

* *Matth.* 24. 49, 50, 51.

the ſame; he that doth the one, doth not want Pride or Uncharitableneſs enough to do the other, but is held in by ſome other Motive than Juſtice or Charity.

A *Third* ſort of Injuſtice incident to Servants, is belying one another, which whether it be by libellous Diſcourſes abroad, or unworthy and baſe detraction in private at home, which is a common Artifice to make Parties and ſet one Servant againſt another: Or whether it be, *laſtly*, by ſly inſinuations or malicious accuſations to the Maſter, it matters little; this is in each inſtance the fruit of a naughty and wicked Heart, * *For out of the Heart proceed not only Murders, Adulteries*, &c. but alſo *evil Thoughts, falſe Witneſs, Blaſphemies*; *And theſe are the things which defile a Man.* 'Tis ſtrange to obſerve, that if this ſin were to be eſtimated by the practice of Servants, 'tis ſo common, one would be tempted to think it were no ſin at all: And yet if it were to be eſtimated from the Word of God, one would be tempted to think it were the greateſt of ſins; for I do not know, whether there be any ſin againſt which more Judgments, more Curſes, are denounced: or which is repreſented more deteſtable to God than Lying Lips, a Lying Tongue, a ſpightful and a malicious Heart. There is indeed a ſort of Lying by way of recrimination and ſelf-defence, which is generally thought to have ſomething of extenuation in it, and ſomething indeed it has, but not enough to excuſe it, for the beſt that can be ſaid of it is this, it may ſometimes have ſomething leſs of Malice and habitual Rancour, but it has never leſs of Falſhood and Injuſtice, and therefore is vile and diſhonourable in the ſight of Man, and damnable in the ſight of GOD.

* Mat. 15.19.

One ſort of Injuſtice more I muſt juſt touch upon, and that is *Envy*. Weak and baſe Minds are extreamly ſubject to this, ſuch as are too ſluggiſh to have any Merit, and too ſelf-conceited to ſee their want of it: Theſe, and theſe only are apt to be envious, and ſuch a one will count every Excellence in his Fellow-ſervant a diſparagement to himſelf, and every favour vouchſafed another an injury to him: And this ſtirs him up to detract from ano-

another's good Service, and to ſupplant another's Intereſt by all imaginable Arts, which ſhews the hainouſneſs of this Crime, conſiſting in the utmoſt contradiction to Juſtice and Charity; but this ſin is ſo great a Plague and Torment to ones ſelf, that methinks there needs few Motives to perſuade Men not to entertain it, or to get rid of it. Thus much I thought neceſſary to ſpeak of this Duty of the Juſtice of Servants towards one another, and were this well obſerv'd, this would lay a ſure Foundation for *Charity*, and *this* again for mutual Aſſiſtance and Concord; for if you would not wrong one another either in word or deed, all occaſions of debate and contention would be cut off. It were very happy for you your ſelves, and for your Maſters and Miſtreſſes, if you could advance thus far, if you could come up to the pitch of honeſt Heathens; but this is not enough to make you perfect Chriſtians, there's ſomething more requir'd of you, if you'll be the Diſciples of our dear Lord and Maſter, than meerly not to do wrong. I will proceed therefore to the ſecond Duty of Servants towards one another, namely *Charity*.

Mutual Charity between Servants.

I need not inſiſt on the neceſſity of this Grace in general, you well enough know you cannot be ſaved without it; the Heart that is void of Love, is void of God, for * *God is Love*; if you be deſtitute of Charity, you cannot be the Children of God, or the Diſciples of Chriſt. * *If a man ſay, I love God, and hateth his Brother, he is a Lyar.* And our Saviour ſaith, *Hereby ſhall I know that ye are my Diſciples, if ye love one another.* This is an irreſiſtible motive to every one that believes and weighs it, but there are others, which being more peculiar to your ſtate, ought to prove ſtrong engagements to it; for inſtance, how uncomfortable muſt ſtrife and hatred render your ſervice? it muſt needs be extreamly troubleſom to be condemn'd to the company and converſation of thoſe you cannot endure; nor will this only bereave you of the pleaſure you would take

* 1 *John.*

*1 *John* 4.20.

take in one another, but of the assistance you would afford each other, if you did *love as Brethren:* Nor is this all, your Discontents do generally rebound upon those above you, and you grow by degrees as uneasie and unacceptable to your Masters and Mistresses, as you are to one another; nay, any discreet man, tho' he could brook the trouble of your Quarrels and Discontents, yet to deliver himself from the disparagement and scandal of 'em, will judge himself oblig'd to discard all peevish and contentious Servants, whatever other good Qualities they may have: And then another ill Consequence is, you lose your good Name, and lye under such odious Characters, that being cast out of one House, no other will receive you; for who can be fond of Noise and Mischief? This little, if it be seriously consider'd, is sufficient to convince you of your Obligation to Charity, and Brotherly Affection towards one another. I will now go on to shew you in what Instances you must express this Affection, having first only put you in mind, that your Charity must be real, and not feigned; that you must love not *in word*, but *in deed* and *in truth*, for Hypocrisie and Dissimulation is as sinful and mischievous, and in common account, at least, more odious and despicable than professed Hatred or open Contention.

Having premised this, I proceed: There are two ways by which you are to express your mutual Charity, *First*, By the mutual Assistance you are to afford each other. *Secondly*, By preserving constant Peace and Unity amongst your selves.

First, If you be possessed with Charity towards one another, it will shew it self in the good turns you will do one another, in the assistance you will yield to each other: And here sure the Soul of your Fellow-servant deserves your aid in the first place, if he be ignorant and unacquainted with Religion, and not only so, but incapable, through the meanness of his Education, to inform himself in it by reading, for if he be not ignorant, but what is worse, viciously inclin'd, if he know God,

but do not fear nor glorifie him as he ought, you cannot do God or him a more eminent ſervice, than by endeavouring to inſtruct and inform him, reading to him, and teaching him to read, or by endeavouring to convince his Conſcience of his Duty, and to make him ſenſible of the neceſſity and happineſs of a religious and holy Life. Next to the ignorance of Religion, and Immorality, a *Servant*'s ignorance in his buſineſs requires your compaſſion and aid, and what help you afford him in this, is a Work of excellent Charity in you, and ought to be acknowledg'd not only by your Fellow-ſervant, but your Maſter too, as an Obligation; for 'tis a real Benefit to both. To be brief, if you'll behave your ſelves with that goodneſs, gentleneſs, and ſweetneſs, that may evidence your love to one another, you muſt in a literal ſenſe *bear one anothers burthens*, you muſt pardon and forgive one another's Infirmities, you muſt excuſe and conceal one another's Errours, unleſs they be ſuch as imply manifeſt Unfaithfulneſs to your Maſter, in which caſe they are no longer Errours and Frailties, but Crimes. *Concord*, which was the ſecond Inſtance of Charity I recommended to you, is the natural reſult of all this; for theſe mutual Aſſiſtances and Obligations can never miſs of preſerving a right Underſtanding, and nouriſhing a ſincere Friendſhip between you: But yet becauſe *Concord* muſt be preſerv'd, where Friendſhip ſometimes cannot, and you muſt wiſh well to, and carry your ſelves fairly towards ſome *Servants* whom you cannot fancy, whom you cannot take any complacency or delight in, therefore I will ſay ſomething of this.

I need ſay nothing more to convince you of the neceſſity of *Concord*, than what has frequently been inſinuated all along this Treatiſe; only I will remind you how great the Evils of Diſcord and Contention are; perpetual Vexation and Diſturbance to the Father of the Family, who muſt either with great Prejudice to Order and Government diſſemble his knowledge of your Miſdemeanours, or to the leſſening of his Authority, be-

become a Party in the Quarrel, or elſe ſeem guilty of that ſeverity which is very uneaſie to every good Temper. The next Evil that attends Diſcord, and that a very ſore one, is, it generally infects the Family with a peeviſh and froward diſpoſition, and by degrees ſowres the moſt ſweet and obliging Humour. A *Third* Evil is Confuſion and Diſorder in all buſineſs, for mutinous and quarrelſom Servants are like factious Men in a State, inſtead of aſſiſting, rather than not croſs one another, they will obſtruct the buſineſs and good of the Family. The *laſt* Evil of Diſcord is this, That it utterly indiſpoſes you for Religious Duties; and this is a ſad Conſideration, that by your brawls and quarrels you not only afflict and vex, but damn one another: Theſe and many more being the miſchiefs of diſagreement, 'tis plain, that you are to purchaſe Peace almoſt at any rate; it will not then ſeem hard to you that I ſhould preſcribe you two things for this end: Firſt, that you would not ſuffer your ſelves to be eaſily provok'd, much leſs be rude or irreconcilable upon any provocation; if you can maintain Peace with none but thoſe who are exempt from Faults, you muſt converſe only with Angels, not Men: And if we are all liable to Errours and Offences, we muſt be all alike forward to bear and pardon 'em; which, methinks, ſhould be no very difficult matter to one who conſiders the Long-ſuffering and Patience of God towards him: I beſeech you to remember what Sentence was paſs'd upon that wicked *Servant*, who would not uſe that goodneſs towards his Fellow-ſervant, which his Maſter had ſhew'd towards him. *O thou wicked Servant, I forgave thee all that Debt, becauſe thou deſiredſt me, ſhou'dſt not thou alſo have had compaſſion on thy Fellow-ſervant, even as I had pity on thee? And his Lord was wroth, and deliver'd him to the Tormenters, till he ſhould pay all that was due unto him.* So likewiſe ſaith our Saviour, *Shall my Heavenly Father do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes?* This is a diſmal Iſſue of Contentions, Matth. 18. 32, &c.

he is miſerable who doth wrong; nor is he much leſs miſerable who doth not pardon it, for Wrath of God will ſwallow up both.

Secondly, That you may preſerve Peace, you muſt often do more than is your buſineſs to do; nor can this ſeem an unreaſonable Advice to him that ſhall conſider, that the trouble of that Work he doth above his own, is not half ſo great as the trouble of Quarrel and Contention which he prevents by it: Nor can you poſſibly take a more ready way to rid your ſelves of a ſloathful and quarrelſom Fellow-ſervant; for the more diligent you are to ſupply his Errours and Defects, the more confidently will he commit 'em, growing every day more negligent and intolerable, till his ſloth and folly and your induſtry and prudence, can no longer be unknown to the Maſter. I have but one thing more to recommend to you in this place, and that is, that you ſhould be very tender of one another's Credit and Reputation, for this is the Livelihood and Eſtate of a Servant; it is become faſhionable with Men of all Ranks, to make other's Faults the ſubject of their Diſcourſe and Entertainment, and the meaner a Man's Education is, the more ſubject is he to do this; but the commonneſs of the ſin doth not leſſen it, much leſs excuſe it. It is the Character of one of the worſt of Men, *Pſal.* 5. 19, 20. *Thou giveſt thy Mouth to evil, and thy Tongue frameth deceit. Thou ſitteſt and ſpeakeſt againſt thy Brother, thou ſlandereſt thine own Mother's Son.* Nor is the folly leſs than the guilt of this ſin, for thou teacheſt others an evil Leſſon againſt thy own Soul, and doſt juſtifie the worſt practices thine Enemies can deviſe to defame and diſparage thee.

I had deſign'd here to diſcourſe of the grounds and cauſes of Strife and Contention, but this labour is prevented by what I have ſaid upon the Duties of Juſtice and Charity, where you may eaſily diſcern what are the general ſprings and cauſes of Diſcord, namely, *Lazineſs*, *Lying*, *Envy*, and ſuch-like; and how great the miſchief and guilt of theſe is! But beſides theſe, there is a proud,

proud, froward, and churliſh Temper, which renders ſome *Servants* utterly unfit for Converſation, makes 'em apt to do Wrong without any motive to it, and apt to be provok'd without any ground for it: This is a Temper directly contrary to Charity, and therefore is by a neceſſary conſequence ſufficiently condemn'd already under that Head: However, I cannot be too careful to ſecure you againſt this ſin, and therefore it will not be labour loſt to take particular notice of it here: Pride and Frowardneſs are the diſhonour of the greateſt Men; how intolerable then muſt they appear in the meaneſt? They are indeed Vices which, one would think, the frailty and contemptibleneſs of our nature would eaſily reſtrain us from, for proud and haughty Wrath is unbecoming a poor ſinner, a corruptible mortal Creature; What ſhould ſuch a one be proud of? or what can inſpire him with the arrogance of frowardneſs? Now if there be in the nature of every man, let him be never ſo high, Argument enough for Humility, Ground enough to ſhame him out of Pride and Peeviſhneſs, what Excuſe can there be for either in that man, where the meanneſs of his nature is render'd yet more contemptible by the meanneſs of his Fortune? But what do I talk of? Theſe are mean, impotent and beggarly Vices; theſe are Weeds which grow no where but on Dunghills. A proud and peeviſh Temper is generally the ſymptom of a fooliſh underſtanding; a low Birth, and a lower Education: For the wiſer any man is, the better born, and the better bred, the more courteous and the more humble he is; a Conſideration which methinks ſhould make you extreamly ſenſible of the diſhonour and ſcandal of this Temper: But after all, there is another Argument behind, which ſhould even ſcare and frighten you into Meekneſs and Humility, and that is, that a proud and froward Heart is an abomination to the Lord; to be hated or deſpis'd by Man, which is the general Fate of all ſuch Tempers, is an uncomfortable ſtate; but to be hated by GOD, this is infinitely more dreadful, and aſtoniſhing:

As then you value, I will not ſay, your Service, but your Salvation, ſubdue this deviliſh Diſpoſition: for aſſure your ſelves, whoever is unfit to live peaceably in any Family, can never enter into the company of Angels and *Spirits of juſt Men made perfect*: For all theſe are meek and gentle, kind and loving Spirits.

Now for the Conqueſt of all theſe Vices which engender Strife, you muſt obſerve the ſame method which is wont to be preſcrib'd for the Conqueſt of any other, that is, you muſt lay before you frequently and ſeriouſly the guilt and miſchief of theſe Sins, you muſt endeavour to perſuade your ſelves of the lovelineſs and advantage of the contrary Virtues, you muſt carefully avoid all occaſions of, and temptation to theſe ſins, you muſt watch over the motions of your own Hearts, you muſt reſolve ſincerely upon reformation and amendment, you muſt call your ſelves to an account for theſe your Reſolutions, you muſt not faint nor be weary, though you do not preſently conquer; but you muſt repeat and reinforce all your Vows and Purpoſes, and go on patiently, till you have brought forth Righteouſneſs unto Victory; and with all this you muſt joyn fervent Prayers to Almighty GOD, for his Aſſiſtance.

A Prayer on the Subject of this Chapter.

O Lord my God, who art the Author of Peace and Lover of Concord, enable me, I beſeech thee, to live in that Brotherly Affection, Unity and Concord with my Fellow-ſervants, that we may be a mutual Comfort and

and Assistance to one another, as well in our Spiritual as Temporal Concern. And to this end subdue in me, O Lord, all unnatural and unchristian pride and peevishness, and give me the Wisdom which is from above, which is not only pure, but peaceable, gentle, and easie to be entreated, full of Mercy and good Fruit, without Partiality, and without Hypocrisie. O never suffer me to be guilty of Malice, Guile, Hypocrisie, Envy or Evil-speaking, but let my Heart be alwaies tender and affectionate, and let the words of Truth, and Meekness, and Charity, proceed out of my Mouth, that I may never minister any occasion of strife and contention, but may ever preserve and make Peace; And, O Lord, because Offences will come, make me, I beseech thee, slow to anger, ready to forgive, and that from the Heart, that I imitating thy Divine Mercy and Compassion, may be made partaker of it in the full pardon of my Sins, and the Salvation of my Soul through him, who was also the great Example of Patience and Forgiveness, even Jesus Christ our Lord.

CHAP. V.

Of the Servant's Duty towards himself, his Credit, which way rais'd and preserv'd; the Love of his Master, &c. *how to be obtain'd. His Thrift,* &c.

'TIS certain that every man's Duty is his Interest, and that in whatever station a Man is, there is nothing can render him more prosperous in it, or more effectually recommend him to a better than a faithful and conscientious discharge of the Duties of his place. Nor did *Solomon*, when he ascrib'd to Wisdom these glorious effects or fruits, *length of days*, *Riches and Honour*, understand by Wisdom, Subtilty, Craft, or Worldly Policy, but purely a sincere performance of our Duty towards GOD and Man. Having therefore fully discours'd of a Servant's Duty both towards GOD and his Master, it might suffice here to tell him in general, that a sincere performance of this, is his only true Wisdom, his only true Policy. However, that this may more evidently appear, and that the *Servant* may be more sensible of the obligation he lies under to the Duties prescrib'd him, I will descend to a particular Consideration of his *Interest*, a thing which *Servants*, as well as others, are allow'd, nay, oblig'd to pursue and advance by all fair means.

It will easily be granted, that the Interest of a Servant consists in these three things, his Credit, the Love of his Master, *&c.* the Profit of his Place: 'Tis therefore a Duty which concerns a Servant, to consider what course he must take to promote these three.

First,

The Servant's Credit, how advanced.

Firſt then, if we conſider the grounds of a Servant's Credit or Reputation, it depends upon an Opinion of his Religion or Virtue, and of his ability or ſufficiency for the place he undertakes. As to this latter, 'tis not my buſineſs to direct you in it, only I muſt put you in mind, that there are ſome general Qualifications, ſuch as Truth, Induſtry, and Humility, which are neceſſary Recommendations to all ſorts of lawful Imployments; without which, whatever Skill or Experience any man has, he is unfit for any ſervice. The other Baſis or Pillar of a Servant's Credit is, Religion and Virtue; he that has rais'd in others an opinion of his Virtue, hath by conſequence render'd himſelf more valuable and conſiderable to 'em, for ſuch is the Beauty and Majeſty of Virtue, that it commands from all ſome degree of Affection and Reſpect; and ſuch is the manifold uſe of it in the World, that he who is poſſeſſed of it is preſently accounted of as more worthy and more ſerviceable than other men; which is a Character which commands eſteem. Now, if you would poſſeſs men with the perſwaſion of your Virtue, the moſt effectual way is really to *be* what you would fain appear to *be*; for a Hypocrite cannot long be conceal'd, and when he is diſcover'd, he looks more loathſom than an open ſinner: Beſides that, a Hypocrite lies under this one great diſadvantage, that his Diſſimulation once prov'd upon him, his Credit can never be redeem'd by his following ſincerity, his very Repentance ſhall never find Credit with Men, there being no way left to diſtinguiſh it from a ſtrain of his known Art: You muſt therefore be really virtuous, if you would gain a Reputation for Virtue; you muſt endeavour to be moſt eminent in theſe Virtues which are proper to your ſtation, *Sobriety, Induſtry, Faithfulneſs, &c.* for theſe are the Virtues Men require and regard in you. There is ſcarce any place wherein there is not an opportunity of practiſing theſe in ſome degree, which practice is one way, and the beſt too of raiſing your Reputation: But beſides this,

that you may both confirm and encreaſe theſe Virtues in your ſelves, and in others, and the Opinion that you have of 'em; you muſt firſt induſtriouſly avoid all vicious Company; for this, if it do not deſtroy your Virtue, (which were next to a Miracle) it will certainly deſtroy your Credit; for no wiſe man will ever believe, that you can be otherwiſe than vicious in vicious company. This is generally the ruine of moſt Servants; 'tis here they learn to deſpiſe Virtue, and their Maſters; 'tis here they learn to love Liberty and Idleneſs; and finally, 'tis here they learn thoſe ſins which they can neither maintain nor enjoy without the guilt of Diſobedience and Unfaithfulneſs to their Maſters: therefore follow the Advice of *Solomon*, *Prov.* 4. 14, 15. *Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, paſs not by it, turn from it, and paſs away*; where the wiſe man doth excellently inſinuate, that he that would be ſafe, can never keep too great a diſtance from evil company.

Secondly, You muſt reſolutely arm your ſelf againſt and carefully reſiſt the Temptations of the Family you are in; let not the Authority of great Examples delude or deceive thee; let not any proſpect of Intereſt inſnare thee; let not the ſollicitations of thy Fellow-Servants perſuade thee; let no opportunity betray thee into ſin; for thou doſt purchaſe thy profit or the favour of Man at too dear a rate, if by the loſs of thy Virtue, thy Soul, thy Heaven, thy God: Never be aſham'd of ſingularity, where thou canſt not be virtuous unleſs ſingular, * *Obſerve the opportunity, and beware of evil, and be not aſhamed, when it concerns thy Soul; for there is a ſhame that bringeth ſin, and there is a ſhame which is glory and grace. Accept no perſon againſt thy ſoul, and let not the Reverence of any man cauſe thee to fall.* For thou mayeſt aſſure thy ſelf, that Virtue is never more honourable than when it ſtands the ſhock of Temptations, and deſpiſes the allurements of Opportunity, and that whatever Profit or Honour Sin may flatter thee with, it will

* *Eccleſ.* 4. 20. 21. 22.

will prove ſhame and bitterneſs in the latter end.

Thirdly, Beſides the practice of Religion in private, and the frequenting the Sacrament in publick, as often as you have opportunity, you muſt conſcientiouſly attend to Family-Duties, for this peradventure is the only Rule by which your Maſter will meaſure your eſteem for Religion; and your eſteem for Religion is the only thing, or at leaſt the main thing, by which he will judge of your Truth and Faithfulneſs: Not that this ſhould be your firſt and chief motive to it, for that muſt be not the Opinion of others concerning you, but the Honour of God, and the improvement of your Soul; There lies upon you more than common Obligations to theſe Duties, for your abſenting your ſelves from 'em is not only a ſlight put upon the Worſhip and Truths of God, but alſo an Act of Diſobedience to your Maſter. In the ſecond place, the meaner your Education is, the more ought you to covet theſe opportunities of Inſtruction, and the leſs your time for Religion is, (which you are often wont to pretend at leaſt) the more carefully ought you to embrace this time of worſhipping God. Thus much of the *firſt* thing, wherein the Intereſt of a *Servant* doth conſiſt, which is his Credit or Reputation. The *ſecond* is, The Affection which his Maſter and others bear towards him; of which now.

The Affection of the Maſter, how attained.

And here 'tis certain that the ſureſt Foundation of this Affection or Love, is the merit of your Service, a faithful, that is, honeſt and careful diſcharge of your Duty; but beſides this, there are ſome Qualities that do more immediately tend to recommend and endear a Servant, ſuch are, *Firſt*, an humble and cheerful Temper, which always puts 'em forward even beyond the bounds of their indiſpenſible Duty, makes 'em ready to undertake even more than they are bound to, if they think it tends in the leaſt either to the intereſt or ſatisfaction of their Maſter; and in doing this, they muſt appear glad of the opportunity, deſirous of purchaſing their Maſter's

Maſter's Favour at any rate; and this is ſuch an obliging Temper, that 'tis almoſt impoſſible to fancy a Maſter ſo ſtupid or ungrateful, as not to take notice of, love and reward ſuch a Servant. *Secondly*, He that will win the Affection of thoſe he ſerves, muſt make it appear that he loves 'em, he muſt rejoyce in every Good that befalls 'em, and be afflicted in every Evil; he muſt be extreamly tender of creating 'em trouble or diſturbance, not ſo much out of the fear of any damage growing from it, as out-of a filial delight in their ſatisfaction, and a filial affliction in their trouble; beſides all this, he muſt alwaies ſpeak well and kindly of 'em, he muſt look upon it as a lucky accident, whenever he has opportunity, to check the ingratitude of a Fellow-Servant towards 'em, or to vindicate their Reputation againſt the Calumnies of a Stranger; and, if he will take my Advice, he muſt not only ſpeak well of his preſent, but his former Maſter: For I can hardly be perſwaded that a Servant will ſpeak well of me, when gone from me, who ſpeaks ill of him whom he ſerved before; but if there be nothing good which he can ſpeak of him, yet at leaſt let him never ſpeak any ill of him, unleſs he be unavoidably forced to it. Nor let the Servant only ſpeak well of his former Maſter, but let him ſerve him to the utmoſt of his power, for gratitude to a former, is the *Servant's* higheſt merit with his preſent Maſter. *Laſtly*, That the Servant who deſires to be belov'd, keep at the greateſt diſtance he can from all ſorts of Quarrels and Conteſts in the Family, let him never make any himſelf, nor be a Party in thoſe made by others, and let him be ſo far from inſinuating himſelf into thoſe things which his Superiors or any others would keep ſecret, that on the contrary he muſt rather fly from the knowledge of a ſecret, which others would diſcloſe to him, unleſs they have ſome good uſe to make of his Truſt. All this that I have here directed, I would have perform'd, not with Art and Skill, but Sincerity; for a *Servant* cannot counterfeit an obliging Temper long, if he do not endeavour to poſſeſs himſelf really of it:

He

He must endeavour to love his Master truly and heartily, or else it will be very hard for him to make a good shew of that Love which he has not; and he must be finally endow'd with an humble and quiet Spirit, or else it will be a very difficult Task for him to stand neuter amidst the Quarrels of others, and to close his Eyes and Ears against the Secrets, News, and Tattle which most are so naturally inquisitive after.

The Servants Profit, how advanced.

The third thing on which the Interest of a *Servant* depends is, the Profit or Gain of his Place: And here I need not tell you, that a faithful discharge of your Duty serves most to promote this, for this, as you have seen, gains you Affection at home, and Credit abroad, and the Master will certainly give most countenance and encouragement, as far as he is able, to the *Servant* he loves best, and every Member of the Family will favour and assist such a one as far as they can; and if there be no ground for a rational expectation of Reward from those he serves, his own Credit will in a little time open the way to it, an extraordinary Virtue can be no more conceal'd than the Light, the meanest and most private Imployment is Theatre enough to an excellent Person, but what is most considerable of all, he that serves faithfully in any station, has God for his Spectator and Patron: There is therefore one thing only which I am to put you in mind of, and that is, that you be good Husbands of what you gain; I mean, that you do not waste and lavish it out in unnecessary Expences, whether in fine Attire, or the extravagancies of Gaming or Entertainments. And to this good Husbandry you lie under the strongest Obligations that can be; for, first, by these ways you bring into question not your Discretion only, but your Virtue too; for if a *Servant*'s expences look bigger than his gains, it cannot be thought uncharitable in the Master, if he do not only condemn his folly, but also enter into a suspicion of his unfaithfulness to him, or else his engagement in some unlawful course or other for the supply either of his Pride or Prodigality.

But

But *Secondly*, The loſs of your Credit is not the only Evil you are to apprehend from this Folly, but alſo Diſtreſs and Poverty one time or other: For, alas! the Revenue of a Gentleman is not able, (we ſee by daily Experience) to ſupport the Folly of a Spend-thrift, and how much leſs the narrow Salary of a Servant? 'Tis true indeed, 'tis the extremity of Unkindneſs in a Maſter to turn a faithful Servant to the Common, after he has ſpent his ſtrength and youth in his ſervice; but I think it is extremity of Folly in a Servant, to expect that his Maſter ſhould be kinder to him than he is to himſelf, or to eat the Bread of his old-age at the Courteſie of others, when, if he pleaſes, he may eat his own. This cannot but prove a very ſtrong engagement upon *Servants* to Thrift, eſpecially if it be conſider'd, that they are more unable to ſuſtain the wants and hardſhips of Poverty, than common Day-Labourers are; for he generally has not the ſame Palate who is accuſtom'd to feed at his Maſter's Table, that the poor man has who feeds at his own.

But whilſt I recommend Thrift to you, and a regard to your own Profit, I would not have you make uſe of this Advice for a pretence to juſtifie either your want of Charity, or your quitting a ſervice wherein you have been highly obliged, upon the leaſt ſhew of a little more gain in another: For firſt, as to Charity, it is the Duty of *Servants* as well as *Maſters*, God requires of every Man in proportion to that Wealth which he gives him, a part of it for the Poor; and if the reward of the *Servant*'s Mite caſt into the ſtock of the Poor, ſhall be as great as that of the pounds of the Rich, no doubt the puniſhment of his Uncharitableneſs ſhall be as great as that of theirs; for the refuſal of contributing this his Mite, can't but be judg'd an extream wickedneſs, if it be conſider'd that he may ſpare it eaſily, and that the Reward of it is no leſs than a Heaven.

The Servant's Charity.

As to the second thing, the quitting a Service wherein you have been oblig'd, upon shew of a very little gain; 'Tis an action of extream folly and ingratitude, for a raw and untutor'd *Servant*, after he has been form'd and shap'd, and fitted for service, immediately to relinquish that Family where he has been thus instructed, in prospect of a slight Gain, is extream Ingratitude; for certainly he ought to think his service most due to those who have made him a *Servant*, and taught him how to perform it: They have done more for him than they who, after he is well qualified, give him larger Wages. I do not know whether I may not add, that this is Injustice in a *Servant*; for surely he that plants and watereth a Tree has best claim to its Fruit; and that Master who has born the trouble of a Servant's Ignorance, has the best right sure to his better service, which is but the fruit of his own Care, Patience, and Instruction: Nay, 'tis easie to be conceiv'd, that this is due to him by a tacit Pact and Contract; for the *Servant* cannot but think, that no Master would give himself the care and trouble which the Instruction and Patience to be used towards a raw *Servant* requires, did he not propose to reap some ease and fruit from it afterwards; to defraud him then of this rational expectation, doth look extreamly like Injustice, as well as Ingratitude: Nor is the folly of this action generally less than the ingratitude, for Masters generally love most, and confide most in those whom they have themselves bred up and fitted, so that generally such a Servant may thrive better by keeping than quitting his service: But if this once grows to an humour of flitting and shiffling from place to place, then the folly of it is remarkable even to a Proverb, *A Rouling-stone never gathers Moss*; for whatever good Qualities such a Servant may be possessed of, they cannot turn much to his profit, because he does not allow Time for the raising of his Credit, or the esta-

A Servant must not for a slight gain quit the Service where he has been long instructed and borne with.

eſtabliſhing a Value of, and Affection for him in any Maſter; and theſe are the uſual Seeds of a Servant's Gain.

The Concluſion.

Thus I have given you a ſhort, but, I hope, a clear and full view of your Duty; ſome of you may peradventure fancy that I have bound a heavy burthen upon you; but I muſt tell you, 'tis no heavier than what God lays upon you, than what the Reaſon of every one of you, if you would make uſe of it, would lay upon you, than what, laſtly, the Neceſſities of your Place and Station and your own Intereſt, doth indiſpenſibly require of you. Nor have I only preſented you with a Draught of your Duty, but I have alſo preſſed and recommended every part of it by ſuch Reaſons as may convince you of the truth of what I have laſt ſaid, namely, that your Intereſt, your Conſcience, and God, exact the obſervance of thoſe things I have here preſcrib'd you; there is therefore leſs need of any pathetick addreſs to you here by way of Concluſion: However, I cannot forbear putting you in mind briefly of two things:

Firſt, The great and many Evils the Neglect of your Duty is the cauſe of.

Secondly, The great and many Benefits the Right Performance of it will procure, both to your ſelves and others.

The *Firſt* thing is too ſadly and notoriouſly evident to be denied; Who can reckon up the Children who have been corrupted or betray'd, the Families, whoſe Fortunes have been ſubverted by the falſhood or negligence of Servants? Who knows not how often the love of the Maſter and Miſtreſs has been diſſolv'd, and their Honours blaſted by the lying and deceitful Tongues of thoſe of their

their own Houſhold? Who knows not how miſerably the Peace and Quiet of Families has been diſturb'd, the Beauty and Order of 'em deform'd and confounded, and the Religion of 'em obſtructed, and their ſubſtance conſum'd and exhauſted by the Pride and Peeviſhneſs, by the Sloth and Careleſneſs, by the Laviſhneſs and Unfaithfulneſs of ill Servants? And can you think that theſe and innumerable other Miſchiefs which your Tranſgreſſion of your Duty creates, the World ſhall go unpuniſh'd? Shall not God, who in his compaſſion hears the Cry of an injur'd Servant, in his Juſtice, behold the Wrongs and Crimes of an evil one? Shall that God, who will not wink at the Tranſgreſſions of the Rich and Mighty, the Monarch and the Potentate, paſs over and connive at thoſe of the Servant? No, no, aſſure your ſelves, you ſhall be as accountable to Almighty God for your Negligence and Falſhood, for your Diſobedience, Unfaithfulneſs and Diſcontent, as the rich and great ſhall be for their Luxury or Covetouſneſs, for their Ambition or Oppreſſion, for their Mutinies, Factions, and Diſloyalty: for theſe your Sins are but a Copy and Tranſcript of theirs, though in an humbler ſtile and leſs character, according to the circumſtances of your Fortune and Station; and when God ſhall enter into Judgment with you for theſe things, it will be well for you if he puniſh you only with Temporal Chaſtiſements; you will eſcape well, if your Pride end only in Contempt, your Frowardneſs in a general Hatred and Averſion, your Careleſneſs and Waſtfulneſs in Want and Beggary; and your Unfaithfulneſs in indelible Reproach; God will, I ſay, be extreamly tender and compaſſionate in diſtributing Juſtice, if this be the worſt that befals you, if you buy Repentance at ſo cheap a rate as the ſuffering any or all of theſe Evils; and yet how dreadful theſe appear to you, I appeal to your own Thoughts; for I believe a ſluggiſh and evil Servant can hardly read this without Impatience and Murmuring againſt me, becauſe I do not *propheſie* to him

him *ſmoother* things: But, alas! I have not half vented the *Burden* which the Lord has charg'd me with againſt wicked and unfaithful Servants; for I muſt tell you, *Tophet is ordain'd of old*, as well for undutiful *Servants* as tyrannical *Kings*; for as your ſins are ſins of accumulated aggravations, your acts of injuſtice and uncharitableneſs, when they are put into the ballance, being preſſed down not only by their own weight, but that alſo of Ingratitude, Lying, breach of Truſt, an impudent contempt of all reſtraints, and a bold defiance of all the neceſſities of Virtue which God's Providence impos'd upon you: Your ſins, I ſay, being of ſuch an accumulated guilt, you cannot but in reaſon expect, that your puniſhment ſhall be laid on in good meaſure, *preſſed down, heap'd up, and running over.* Ah poor Souls! my Bowels are mov'd, my Compaſſions are kindled towards you, when I conſider this your wretched Fate: Muſt you paſs from a ſtate of Travail and Meanneſs, to a ſtate of Eternal Pain and Eternal Reproach? Muſt your ſervitude end in a Hell at laſt? and can you be content it ſhould do ſo?

But that I may not ſeem to delight to propheſie Evil, and not Good, concerning you, let me beſeech you, that you would deliver the World and your ſelves from all theſe Evils with which your Miſcarriages plague and threaten them and you: Let me beſeech you, that you would reſcue your ſelves from the Contempt, from the Inſolencies and Severities with which, not your Fortunes, but your Vices, now oppreſs you; and that you would by ſincere and Chriſtian Virtues recommend your ſelves to the love and eſteem of Mankind, and make your ſelves an uſeful and conſiderable part of the World, as good Servants indeed are: O redeem at leaſt your Souls from ſlavery; let not your Unfaithfulneſs and Pride, your Diſobedience and Frowardneſs, your Looſeneſs and Careleſneſs exclude you from Heaven, and bereave you of Crowns and Glory, which the meanneſs of your Birth or Fortune never can. No, no, God is not ſuch a fond Accepter of Perſons, as partially to condemn any of his

his poor Creatures to Meanneſs here, and Miſery hereafter: Your Service is but an Opportunity of Merit and of Glory, it puts you into a Capacity to do and ſuffer more, with deſign that you ſhould receive more too than other Men in another World at leaſt, proportionably to thoſe Hardſhips you undergo, and theſe Virtues which you practiſe in this. And the bleſſed *Jeſus*, who took your Form and Character upon him, did not diſdain the lowneſs of your Condition, but ſhed as much Blood for you as for the Rich and Noble; he purchas'd for you the ſame Peace of God, the ſame Favour, the ſame Kingdom; all that is requir'd of you is, that you ſhould live in thoſe Virtues that are ſuitable to your Condition, that you ſhould do the Duty of your ſtation, when you are aſſur'd you ſhall have your Reward from God, which ſhall be nothing leſs than a never-fading Crown of Righteouſneſs, beſides the love and eſteem of Man, and a Proviſion of all things neceſſary made for you by the bleſſed Providence of God; nor let it ſeem ſtrange to you, that your ſervice in ſo low a ſtation ſhould entitle you to ſuch great Rewards, your Virtue is as neceſſary in the World as that of men in a higher ſtation; the motion of the Feet, and action of the Hands, is as neceſſary to the Body as the direction and guidance of the Eye: 'Tis by you the order and beauty of the World in a great meaſure ſubſiſts, for were there no Servants, there could be no Maſters: 'Tis by your Travail, that not only the Neceſſities of Mankind in general are ſupplied, but alſo the Pleaſure and Grandeur of States ſupported; for neither would the Earth bring forth its encreaſe, nor would your Tables be cover'd with the Fiſh of the Sea, the Beaſts of the Earth, or the Fowl of the Air, without your Miniſtry and Attendance; nay farther, 'tis by you that we enjoy the Studies of the Learned, and the Prudence of the Stateſman, for the Neceſſities of Life would ſo wholly take Men up, that they would have little Time for theſe Nobler Works, were not thoſe lower Cares de-

devolved on you: If we come to more particular effects, the Proſperity, the Virtue, the Peace, the Unity of Families depends not a little upon you: Thus you ſee, you are not the leaſt uſeful Members of the Community, and therefore 'tis not to be wonder'd at, if the Rewards deſign'd you ſhould be proportion'd to the Service requir'd of you: Acquit your ſelves then like Men, like Chriſtians; you ſerve GOD while you ſerve Man faithfully, and of him you ſhall receive your Reward.

A Prayer.

O Lord my God, thou haſt made and doſt diſpoſe of all things in a wiſe and excellent Order, thou haſt placed me in this rank of Mankind, thou haſt appointed me this my ſtation; O grant that I may diſcharge the Duties of it zealouſly and faithfully; enable me to imploy and improve the Talents thou haſt intruſted to me, and make me uſeful and ſerviceable in my Place. Lord, let not my Soul lie under the guilt of the diſcontent or ruine of any Family or Perſon, but make me an Inſtrument of Peace and Proſperity where I am; I know, O Lord, that Humility and Induſtry are Virtues that are not ſo pleaſing to a Carnal Mind, but, Lord, make me ſenſible how great the recompence of my ſelf-denial will one day be: Make me, O Lord, remember that I am alwaies in thy ſight, and that thou doſt ponder all my Paths, that I may be fully convinc'd that

both

both my Temporal and Eternal Intereſt depends upon the Conſcientious performance of my Duty, that ſo I may not be ſeduc'd or diſcourag'd by any Temptations whatever, but ſtill looking up to God, and having regard to the recompence of reward, I may run with patience the Race that is ſet before me. *Amen, bleſſed Jeſus. So be it.*

PART

PART III.

The Neceſſity of Communicating.

Concerning the Sacrament of the Lord's Supper, there are two things which Servants are to be inſtructed in: First, *Their Obligation to Receive it as often as they can have an opportunity.* Secondly, *What Preparation is neceſſary to it.*

CHAP. I.

The Servant's Obligation to Receive the Sacrament.

General Obligations. THE Obligations to commemorate the Death of our Bleſſed Lord, which ariſe from the Conſideration of his great Love in dying for us, and the great Benefits we are made partakers of in that holy Communion; and from the

the need we ſtand in of the Grace and Mercy that is convey'd and ſeal'd to us in this Sacrament. Theſe and ſuch-like are Univerſal Obligations, and equally concern all Mankind, the Servant as well as the Maſter, the Poor as well as the Rich, for the Son of God has died for all alike; Mercy to pardon us, and Grace to aſſiſt us, is tender'd to all alike, and all do alike ſtand in need of both: And of this ſort of Obligation is the Command of Chriſt, and the Practice of the Primitive Church, and the nature of the Duty, as 'tis the renewing of our Covenant; all theſe do oblige all Men alike to frequent Communion; for no ſort of Men were excepted in the Command of our Saviour, no Rank of Men were excluded in the practice of the Church, and ſince 'tis a publick owning of our Covenant, it ſeems to me that it cannot be utterly neglected, much leſs contemn'd, without relinquiſhing the Communion of Saints, renouncing the Faith, and falling almoſt into the guilt of open Apoſtacy: All theſe Arguments and Motives to the frequent uſe of the *Sacrament* do as ſtrongly bind, and forcibly preſs *Servants*, as any other ſort of People whatever. But beſides theſe, there are ſome Conſiderations which may more peculiarly concern *Servants* than others, and which ſeem to render the neglect of this Duty more inexcuſable in them than in any others. As, *Firſt*; As they enjoy not the Pleaſures which Men of plentiful Fortunes do, ſo neither are they diſtracted by the Cares which Maſters of Families may reaſonably be ſuppoſed to be: Nor are they engag'd in ſo many Contentions as the many Deſigns and Intereſts of their Superiours do neceſſarily expoſe them to; they live, if it be not their own fault, by conſtant Rules; they have all the advantages of Retirement in the midſt of the World, lying under no preſſing Temptation either to care, or conteſt, or ſenſuality: ſo that unleſs they be extreamly careleſs of their ſouls, unleſs they be extreamly inſenſible of the love of Jeſus, they muſt live in an habitual preparation for the Sacrament, or at leaſt they can have no tolerable

Obligations peculiar to Servants.

excuſe for the neglect of it. It deſerves well to be further conſider'd, that the great ſtreſs of Buſineſs which lies upon many Maſters of Families, in their Trades and Imployments, lies not alike upon them, or if it do, it may indiſpoſe and incapacitate the Maſter for the Communion, and yet not the Servant: 'Tis the Maſter's Choice, but the Servant's Neceſſity that puts him upon it; 'tis often the Maſter's Ambition and Covetouſneſs, but 'tis the Servant's Obedience and Faithfulneſs that engages him; ſo that the weight of buſineſs, which may be the Maſter's Fault, is the Servant's Duty; and therefore, though it keep the one, it muſt not the other from the Sacrament; for 'tis impoſſible that any one ſhould be made unfit for the Communion by doing his Duty. 'Tis true, (to advance a little further) that the Love of Jeſus in dying for us was equal towards all, for all were ſubject to the puniſhment of Sin; but if there were any difference, the Obligation would be greater on the poor and mean in one reſpect than on the rich, becauſe ſuch do need the ſupport and comfort which they derive from this Blood, not only to uphold 'em againſt the Terrour of another Life, but alſo under the Troubles of this; and certainly the more low and mean any Man's ſtate in this preſent World is, the more unpardonable in him is the love of this Life, or the neglect of another: for the leſs Pleaſure we enjoy from without, the more natural is it to ſeek the Pleaſures of Religion, the Pleaſures of Faith, the Pleaſures of the Mind. From all which it neceſſarily follows, that a Servant's coldneſs towards his bleſſed Lord and Maſter has ſomething leſs of excuſe in it than any other Man's: For in what Heart ſhall the bleſſed Jeſus find an entertainment, in what Soul ſhall he find place to dwell, unleſs in that which has no Temptation to love the World? Where ſhould the love of Heaven, the love of Jeſus, and the love of Virtue take deeper Root than in that Heart which hath rationally no Foundation, no place to raiſe any other Hopes on that are conſiderable? Where might our dear Lord expect ſooner to

be

be receiv'd with open Arms, and the whole Heart, than by theſe who have no other Friend, no other Patron to truſt to? According to this Diſcourſe, this was the ſucceſs, the real iſſue of things in the firſt Times. *The Poor had the Goſpel preach'd unto 'em*; that is, theſe (generally ſpeaking) were the only Men which were wrought upon by the Preaching of the Goſpel. But now, ah now! the Times are inverted, the Servant and the mean Man appears as much more ſtupid and negligent in the things of another Life, as he has leſs ſhare than others in this; they ſeem to be ſunk as much beneath the Virtue as Fortune of their Superiours, and being freed from the Cares and Emulations, from the Ambition and Deſigns of thoſe above 'em, their Souls ſeem to be grown ſo unactive, ſo thoughtleſs, ſo dark, that they carry not one Meditation beyond the Works of their Hands, like him in *Eccleſiaſticus*, * *How can he get wiſdom that holdeth the Plough, and that glorieth in the Goad, that driveth Oxen, and is occupied in their Labours, and whoſe talk is of Bullocks?* For ſhame ſhew your ſelves Men, and convince us that you have Rational and Immortal Souls: Let me intreat you, conſider how great a dignity you are advanced to, how great an honour you are vouchſafed by God, in being invited by him to this Feaſt: you do here more nearly approach God, you are feaſted and entertain'd by him as his Children, you are united in the cloſeſt Ties and Bonds with your dear Lord and ours, you are become one with him, and he with you, and with us all, *for in Jeſus Chriſt there is neither bond nor free*; you all ſit equal Gueſts, equal Favourites at this Table, O let not the Humility, the Condeſcention, the Love of Jeſus be ſlighted and deſpis'd by you; ah how trifling a favour in compariſon of this, conferr'd upon you by your Maſter, or any body elſe, whom you value, as ſuppoſing him rich and great, would tranſport you into all the heats of thankfulneſs, and put you upon any task, how hard or mean ſoever, by which you might do him honour.

* *Chap.* 38. 25

I'll inſiſt no longer on this point, I'll only mention the little and mean Objections againſt this Duty, with which you are nevertheleſs wont to content your ſelves: You have, you'l ſay, ſo much Buſineſs, ſo much Work, that you have no Time to prepare for the Communion. You do then ſerve not only a very hard, but a very fooliſh Maſter, ſo fooliſh, that I can ſcarce believe there is any ſuch: for who can be ſuch a Sott, as to be unwilling to give you time wherein you may give him the greateſt ſecurity, the ſureſt pledge of your Fidelity, Induſtry, Humility, and all other Virtues of a good *Servant* that his Heart can deſire? Can any Man be ſuch a Sott, as not to give a bad *Servant* time to reform in, or a good one time to repeat his Vows and Reſolutions of his perſeverance, and to fortifie himſelf in his Duty by freſh Engagements? And this benefit certainly every Maſter reaps by his *Servant's* conſcientious frequenting the Communion: And yet, after all, let your Maſter be never ſo unreaſonable towards you, or ungrateful towards God, (for he is both in this) I muſt tell you to your comfort, no Servant is render'd unfit for the Communion by doing the Duty of his place; the diſcharge of your Duty towards Man is a part of your Religion towards God: This peradventure may render your preparation leſs ſolemn and laborious, but never leſs acceptable; a ſincere ſigh or groan from you in ſuch a caſe as this, (if ſuch a one can be ſuppos'd) ſhall be admitted for as good ſatisfaction, as the moſt ſolemn Confeſſion, conſiſting in a particular enumeration of every ſin, and an act of ſorrow appropriated to each when perform'd by others who are Maſters of their own time; a devout Ejaculation ſhall be accepted from you, as well as the moſt careful trimming of their Lamps, the moſt ſtudious dreſſing of their Souls from others. But here let me beſeech you, that you do not abuſe that unto a Plea for your negligence and ſecu-

Objections anſwer'd.

ſecurity, which I have taught you only as a Comfort under the neceſſity of your Circumſtances: For when you have Time for more ſolemn preparation, you muſt not out of preſumption or lazineſs content your ſelf with this; but this I muſt leave to your own Conſciences, and to God the ſearcher of Hearts to determine.

This then, that you have no Time, is a vain Excuſe; but you'll ſay, you are ignorant and unlearned, and do not underſtand the nature of this Duty; why do you not then conſult thoſe that do? Is it ſo that there is no good Chriſtian in the Family? Is there no Paſtor in the Pariſh? Is it poſſible that in theſe days of light any, though the meaneſt of the People, ſhould periſh for lack of Knowledge? But you are unworthy to approach that Table; and are you reſolv'd that you'll ever continue ſo? If by Unworthineſs, you mean any courſe of Sin, break it off ſpeedily, leſt you periſh in it, peradventure this call to the Sacrament may otherwiſe be the laſt Invitation to Repentance, the laſt tender of Mercy that ſhall be ever made you: But if by unfitneſs you mean Frailties and Imperfections, Defects and Weakneſſes, if this ſhould make us unfit, who then could be fit? If this ſhould make us unworthy, who then could be worthy? Sin and Folly would be a Qualification for the Communion, if none were fit for it, but ſuch as were arrogant enough to think themſelves ſo; for that, in this ſenſe of fitneſs, were to think themſelves void of defect and frailty, which were flatly repugnant not only to Humility, but Truth too: But you'll laſtly ſay, You are conſcious to your ſelves of great weakneſs, and are afraid of entring into Engagements, which you have much ground to fear you ſhall not be able to perform: If you prove unable, it will not be your Sin, but Misfortune; but I am afraid you mean, which you ſhall not be alwaies *willing* to perform: And if ſo, I muſt confeſs, I fear you are not fit for the Communion; for this inſinuates, that

your Heart at preſent is not ſincere, that your meaning is not right, and that you have ſome darling ſin, or, at leaſt, ſome remainder of ſin, which you cannot yet be fully perſwaded to part with: If it be otherwiſe, the weaker you are, the more need you have of that Sacrament by which you will be confirm'd and ſtrengthen'd; if you are ſincere, you are alwaies ſafe.

PART

PART III.

CHAP. II.

Directions for the Servant's Worthy Receiving the Lord's Supper.

Contemplations tending to ſtir up a Devout Conviction of this Duty in the Soul.

OUR Saviour's Inſtitution of this Sacrament is thus related. Our Lord *Jeſus*, the ſame Night that he was betray'd, took Bread, and when he had given Thanks, he brake it, and gave it to his Diſciples, ſaying, *Take, eat, this is my Body which is given for you, do this in remembrance of me.* Likewiſe after Supper, he took the Cup, and when he had given Thanks, he gave it to 'em, ſaying, *Drink ye all of this, for this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me.* Out of theſe words our Church forms that excellent Prayer,

ALmighty God our Heavenly Father, who of thy tender Mercy didſt give thy only Son Jeſus Chriſt to ſuffer death upon the Croſs for our Redemption, who

made there (by his one oblation of himself once offer'd) a full, perfect and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood.

On the Parts of this Prayer you may descant thus; O my God, and my Father, didst thou give thine only begotten Son to suffer Death upon the Cross for my Redemption! what then was my state, that it was capable of no lesser Redemption than the bitter death of thy Son? A state of sin and misery; a state of bondage and fear: a state of darkness and affliction; a state of wrath and death, death, eternal death; and shall I be so fond of this state, as to continue in it, after thy Son has shed his Blood to redeem me from it? Shall I despise this Redemption, and not hasten to be partaker of his Blood, and all the Benefits of his Death and Passion? O my God, and my Father, it was an act of the most tender Mercy in thee, to offer up thy Son to death for me. Ah, what Ingratitude must I be guilty of towards thee, what Cruelty towards my self, if I neglect this great Salvation, if I renounce, or at least forget my Saviour, and exclude my self from any Interest in his Death! O blessed Jesus, didst thou by thy one painful Oblation of thy self upon the Cross, make a full, perfect and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole World? and can there be any thing more dear to me than the memory of this thy Love, more worthy of my remembrance than the Redemption of the whole World? Redemption! ah

blessed

bleſſed word! What Happineſs, what Heaven doth it import! to be redeem'd by Chriſt, is to be tranſlated out of darkneſs into a marvelous light, out of the Regions and ſhadows of Death, into the glory of the Sons of God, out of a ſtate of bondage, into the moſt perfect liberty, out of a ſtate of Wrath, into a ſtate of Love and Mercy, out of a ſtate of Dread and Terrour, into a ſtate of Peace, and Joy, and Hope, or at leaſt, into a capacity of all this! and doth not all this deſerve, that I ſhould ever commemorate this thy Redemption of me and of the World, with devout joys, with humble tranſports, and the moſt grateful paſſion? Didſt thou need, O my Bleſſed Saviour, to inſtitute, and in thy Holy Goſpel command me to continue a perpetual memory of that thy precious death until thy coming again, leſt I ſhould forget it? Ah, wretched nature! Ah, wretched ſtate! Can there be any Temptations that can betray me into ſo vile a baſeneſs? Can the love of the World, a falſe deceitful World, make me forget thee, thy Agonies, thy Wounds, thy Death, thy Love? Ah my dear Saviour! can it be ſo hard a matter to keep my remembrance and love of thee awake, alive, that thou ſhouldſt need to command me thus to commemorate thy death in the lively ſymbols and repreſentations of it, and to enforce thy Command, by putting me in mind of thy coming again? Methinks, without all this, my love for thee ſhould have been ſo bright and flaming, that I ſhould have deſpis'd all things as dung and droſs in compariſon of thee, and have deſir'd to have known nothing but Jeſus Chriſt, and him crucified! Methinks I ſhould have lived in the devout contemplation of thy great and excellent actions, and thy great ſufferings, till I had been weary of this World, and of this Body of this poor Beggarly and Imperfect ſtate, and have long'd for my diſſolution and entrance into thy preſence! This thy Love deſerv'd from me, even though I had been encompaſs'd with the pleaſures and crown'd with the honours of this World; how inexcuſable then muſt I be, who am one of the meaneſt

of the People, who have no allurements, no temptations in my Fortune, if I forget thee and forſake thee? Ah! how ſhall I ſtand before thee when thou comeſt again? How ſhall I behold thee in the glory of thy Father, and on thy Tribunal, if I ſhould now forget thy ſufferings for me, forget thy love of me, and neglect thy laſt, thy dying Commands, the higheſt token of thy Paſſion for me, ſhewing how ſollicitous thou waſt, leſt I ſhould loſe the benefit of thy Blood, when thou hadſt ſhed it! Ah, with what, not ſhame and bluſhes, but horrour and amazement, would my guilty Soul be cover'd at thy appearance! but this ſhall never be my Crime, this ſhall never be my ſtate, never ſhall my Soul be guilty of ſuch Ingratitude to the *Tender Mercies* of my God, or the *Tender Love* of my Saviour: No, my ſorrows overflow me, my Heart is wounded within me, that I have forgot thee ſo long already, that I have remember'd thee ſo ſeldom, that I have turn'd my back ſo often upon that Holy Sacrament, wherein thy paſſion ought to have been commemorated by me; O pardon, pardon, bleſſed Lord, thy unkind, thy unfaithful Diſciple: I come to thee, I come to confeſs thee, I come to worſhip thee in the troubles and deſires of a broken Spirit, a contrite Paſſion, a reſtor'd Faith, and a reviv'd Affection. O receive me, cover'd with my tears, and with my ſhame, but raviſh'd with thy love too; henceforth, O my Saviour, I will live with thee, nothing ſhall divide thee from me; not Buſineſs, nor Intereſt, not Relations nor Friends, not the ſluggiſhneſs of the Body, nor diſtractions of the World, not Life nor Death it ſelf; I will live with thee in devout Prayers and holy Meditations, and with an impatient paſſion I will haſte to meet thee in the Holy Sacrament, which thou haſt appointed as the repreſentation of thy Death, the pledge of thy Love in the ſymbols of thy extraordinary preſence: And, O bleſſed God, who of thy tender mercy didſt give thy Son to ſuffer Death upon the Croſs for my Redemption, out of the ſame tender mercy aſſiſt me with thy Grace, that I may commemo-

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rate that his Death with that Faith and humble Gratitude, that I may be made partaker of the Redemption wrought by it; help me ſo to approach theſe holy Myſteries, ſo to receive theſe Elements of Bread and Wine, that I may be made partaker of the moſt precious Body and Blood of my *Saviour*, that ſo being waſh'd from my ſins by his Blood, united and incorporated with him by Faith and Love, I may be ſtrengthen'd and ſupported, govern'd and protected by him while I am in the Body, and may meet him at his coming again with unſpeakable rejoycing, and be acknowledg'd by him as his Faithful Diſciple and Follower. *Amen, Amen,* for the ſake of the ſame my crucified Redeemer and Saviour Chriſt Jeſus.

A Devout Exerciſe of Faith, Repentance, Love, *and* Hope, *by way of preparation for the Sacrament.*

I. *The Exerciſe of Faith.*

THE former Exhortation of our Church, to the Receiving of the Sacrament, lays down the deſign of Communion in theſe few, but full words: *The moſt comfortable Sacrament of the Body and Blood of Chriſt, is to be receiv'd in remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain remiſſion of our Sins, and are made partakers of the Kingdom of Heaven.* On which you may thus comment; Lord, I believe, help thou mine unbelief; I believe that thou the Son of God didſt take upon thee the form of a Servant, and waſt made in the likeneſs of Men, and being found in faſhion as a Man, didſt humble thy ſelf, and becameſt obedient unto Death, even the Death of the Croſs. I believe, that by that thy painful Death, painful indeed to thee, but comfortable and happy to us, thou didſt not only make an Oblation and Satisfaction for the Sins of the whole World, if they would believe and repent, but alſo purchaſe for 'em an Eternal Kingdom: I do therefore deſire in this Holy Sacrament to make a publick Confeſſion of my Faith in thee, I am not aſham'd of the Goſpel of Chriſt, for 'tis the power of my God unto Salvation; I am not aſham'd of thee my crucified Saviour, for I know there is no other Name given unto Man, by which he may be ſav'd, but only the Name of our Lord Jeſus Chriſt. I do therefore moſt earneſtly deſire to be made partaker of the Benefits of thy Death, and to have the aſſu-

aſſurance of my Redemption by thy Blood ſeal'd to me; for I have, O Lord, a weight of ſin that hangs upon my Soul, from which, unleſs thy Death deliver me, it will ſink me down into the loweſt Hell; therefore with impatience doth my Soul deſire to approach this comfortable Sacrament, where I may give thee the ſincere aſſurances of my Faith, Repentance and Love, and may receive from thee aſſurances and pledges of my Redemption wrought by thy Croſs and Paſſion: But, Lord, I know that they only can draw near with comfort to this Sacrament, who with hearty Repentance and true Faith turn to thee: I do therefore deſire to place my ſelf firſt, as in the preſence of God, and under the awe of his all-ſeeing Eye, to examine and try my Life and my Heart, and to enter into the moſt ſincere purpoſes of reforming what is amiſs in me; and help thou me, O my God, that I may do this as I ought to do, give me that juſt ſenſe of the weight and importance of this work, that I may do it with care and vigour; convince me ſo of the indiſpenſible neceſſity of ſincerity, that I may neither hide nor diſguiſe any ſin in my *Examination*, nor make any the leaſt reſerve for any in my *Reſolution* of amendment. And, O my God, if through the neceſſities of my Imployment, or through the ſtraitneſs of my Time, or through the ignorance or prejudice of my Education, any thing ſhall eſcape me, O impute it not to me, but have compaſſion upon the Frailties of my Nature, and the Infelicities of my ſtate, and upon whatever weakneſſes unknown to me are grown upon me.

II. *The Exerciſe of Repentance.*

O Almighty God, Father of our Lord Jeſus Chriſt, Maker of all things, and Judge of all Men, thou Holy, All-ſeeing, and Impartial Judge, I preſent my ſelf before thee in the humility of my Soul, in the grief and bitter-

bitterness of my Heart, to confess and bewail my sins, and actually and sincerely to renounce 'em.

Here consider first the course of your past Life in general; thus: How you have behav'd your selves towards your Parents when under their Government, I mean, not the particulars of your Actions, which 'tis impossible to recollect, but such Generals as these: Whether you have been notoriously disobedient, whether you have notoriously neglected the means and opportunities of your Education, or by any other way procur'd the grief, affliction, or shame of your Parents: Then consider your course of Life since you came into Service, as, whether you have lived carelessly and coldly towards God, in an habitual neglect, or it may be, contempt of Religion, whether you have been a faithful and good Servant; or, on the contrary, whether you have liv'd in the custom and habit of Disobedience or Unfaithfulness to your Master: And lastly, as to your selves, consider whether you have lived in a habit of Drunkenness, Gluttony, Uncleanness, Pride, and Wilfulness. Now, if upon examination you find your selves to have been guilty of any of these things in your past Lives, it will be necessary to confess and bewail your Errour, although you have now long ago renounc'd it, broken off your sin, and liv'd a new Life; and it will not be amiss to consider what aggravations are to be found in these your sins; for example, what Convictions you have resisted and stifled, what restraints you have broke through, what inconveniencies you have suffer'd by your sins, what extraordinary Mercies and Deliverances you have had, what extraordinary Chastisements God has inflicted upon you, what Opportunities of Grace you have slighted. These, and such-like Considerations serve to render the Soul more humble and contrite, and to quicken the sense of God's Goodness and Loving-Kindness towards you.

When you have thus examin'd what the state of your Life past has been, you are, secondly, to examine what the present state of your Soul is; and here you are to con-

conſider, *Firſt*, Whether you are now under the dominion and power of any ſin; and this your Conſcience, if it be not ſear'd, will ſoon inform you, for it cannot but tell you, that it has accus'd you for the commiſſion of this or that ſin: But leſt you ſhould deceive your ſelves, you may examine your ſelves in the former manner upon thoſe ſeveral Heads of your Duty treated of in this Book, as you ſtand related to God, to your Parents, to your Maſter and Miſtreſs, to their Children, to your Fellow-ſervants, to your Neighbours in general, and to your ſelves, weighing your preſent Behaviour and Affection towards each in this, as you did your paſt in the former part of this Examination.

If upon this view of your ſelves it appears to you, that you live in any ſin, you muſt not only bewail it, and reſolve againſt it, but you muſt alſo make reſtitution, if you have wrong'd your Maſter, your Fellow-ſervant, or any other; if you have wrong'd 'em in their goods, you muſt reſtore it if you can; if you cannot, you muſt confeſs the Wrong, and beg their pardon: If you have wrong'd 'em by Lying, you muſt diſcover the truth, and take the ſhame to your ſelves: If you have griev'd, diſturb'd and troubled 'em by rudeneſs, contumelious Language, or any ſuch way, you muſt make 'em what amends you can, by confeſſing your Error, promiſing Reformation, and begging Forgiveneſs: If you have been injurious to the Souls of any, you muſt be as induſtrious to reclaim 'em; when you have done all this, I would not have you make too much haſte to the Sacrament: But firſt, make ſome trial of the Truth and Sincerity of your Repentance; but in giving this Rule, I would be underſtood to ſpeak either of ſins of habitual Omiſſion, or elſe of thoſe notorious Tranſgreſſions of God's Laws, which the Scripture calls, the Works of the Fleſh, the Wickedneſs in which the *Gentile* World lay, the filthineſs of Fleſh and Spirit; for as to defects and frailties, tho' we muſt ſtrive againſt 'em, we ſhall never be wholly free from 'em.

As to Lukewarmness, Stupidity, or Lifelesness in Religion, if you mean by it a Form of Godliness without the power, that is, that you profess to believe and live civilly, but the Duties that you perform are done heedlesly and perfunctorily, without any seriousness, or any relish, and the whole application of your Mind runs upon the World; this is a state to be repented of, and you must enter upon Resolutions of greater Care and Watchfulness, and Fervency; and having done this, you may proceed to the Sacrament, without making so long a trial of your selves as in the former case, because neither the Church nor your Neighbour can receive any scandal thereby.

Now, beside this part of Examination consisting in an enquiry what sins you have been guilty of, or now live in; there is a second part of Examination, consisting in this enquiry, what good you have done, what resemblance there is between your Life and the Life of Jesus, your Spirit and the Spirit of Jesus? for Negative Righteousness is not sufficient to make a Man a good Christian; and though it be true, that we are not bound to the highest Perfection under pain of Damnation, yet the love of God, the love of Jesus, and the hopes of Eternal Glory, do all oblige us to aim at it; and therefore we ought to bemoan our non-proficiency, barrenness, and unprofitableness, I mean not absolutely such, but comparatively, with respect to what we should attain to: And that you may do this aright, demand of your selves, What requital have we made our Parents? What assistance have we afforded them, since God has blessed us? What share of what God has prosper'd us with have we given to the Poor, the Hungry, and the Naked? What service have we done for the comfort and support of any that have been any ways distressed? After this, read with a sober devotion the Beatitudes, *Matth.* 5. and examine the state of your Souls by 'em, thus: Am I, poor in spirit, contented in the lowest state, resign'd up to God both as to my Understanding and my Will, filled with humble Thoughts of

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my own Endowments both natural and moral? Do I mourn under the ſenſe of my paſt ſins, and my preſent defects and infirmities? Do I weep in ſecret for the ſins of my People, for the Deſolations and Diviſions of the Church of Chriſt, for the Infidelity of *Jew* and *Gentile*, and, in general, for the diſhonour God's Name ſuffers in the World? Am I of a meek and quiet ſpirit, peaceable, and ſlow to Anger, full of Humility and Reverence towards all, but eſpecially my Governours and Maſters, ſtudying to do my own buſineſs, and to live quietly in my ſtation? Do I *hunger and thirſt after Righteouſneſs?* Is my Soul inflam'd with a deſire of ſaving Knowledge? Do I delight in the meditation of Heavenly Truths? Am I raviſh'd with the Lovelineſs and Beauty of Works truly great and truly Chriſtian? Am I merciful? Do I delight to imitate my Heavenly Father as far as I am able, being bountiful to the needy, compaſſionate to the diſtreſſed, long-ſuffering towards the offender, gentle and eaſily entreated, carefully ſtudying, and reſolvedly purſuing the good of all, even of mine Enemies, and ſuch, whoſe either Ingratitude to me, or their averſion to their own good, renders the Work much more difficult? Am I pure in Heart? Is the World crucified to me? Do I account all things but dung and droſs in compariſon of the excellence of the knowledge of Chriſt Jeſus my Lord? Do I love my God, and love my Jeſus, even to a thirſt after a diſſolution, that putting off the Body, I may enjoy 'em in Heaven? Do I in the ſingleneſs and ſimplicity of my Heart purſue the Honour of God without regard to any by-intereſt or corrupt affection? Am I a Peace-maker, content to purchaſe it for my ſelf, or promote it amongſt others by any travail or pains, and by very great diſadvantages to my ſelf? Do I purſue Peace in the Church of Chriſt, in the State, in the Neighbourhood, in the Family, in my narrow capacity, with all imaginable zeal? Laſtly, Am I willing, if the Will of God ſo be, to part with all, and follow Chriſt, to undergo not only Reproach and Contempt,

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but if need be, the ſpoil of all I have, nay, Stripes, Impriſonment, and Death it ſelf? Theſe are the heights you are to labour after, and though you may fall very ſhort of 'em, this Examination will ſerve to encreaſe your Humility, to make you more importunate for the aſſiſtance of God, and more deſirous of being ſtrengthen'd and refreſh'd by the Holy Sacrament; nay, it will excite and quicken your Graces in you; for there is a lovelineſs in Virtue, and therefore the oftener you ſeriouſly behold it, the more you'll be enamour'd of it.

When you have diſcover'd by this Examination the ſtate of your Souls, then proceed to bewail 'em before God, thus: Theſe, and many more which I cannot recollect, are my ſins, O thou Judge of the World, and theſe have all been repeated from time to time, ſo that they now are grown formidable to me for their very number; and yet beſides this, how provoking are the aggravations of them, that I ſhould ſin thus in defiance of the brighteſt revelation of thy Will, in contempt of thy Long-ſuffering, Patience, and Goodneſs; in contempt of thy aſtoniſhing Love manifeſted in my Redemption by the Blood of Jeſus, in defiance of thy great and precious Promiſes, and of all the calls of thy *Spirit* and of thy *Providence?* Nay, O my God, I have trampled under foot all my moſt ſolemn Engagements, and return'd to the commiſſion of ſin, in contempt even of my Repentance, my Vows and Reſolutions, and canſt thou have mercy upon ſuch a Wretch as I am? I know I have moſt juſtly provoked thy wrath and indignation againſt me, my ſins are gone over my Head as a thick Cloud, they are a ſore burthen, too heavy for me to bear; they are more in number than the Hairs of my Head; and my Heart has fail'd me; but, O Lord my God, I do earneſtly repent, and am heartily ſorry for theſe my miſdoings, the remembrance of 'em is grievous to me, the burden of 'em is intolerable, I am aſhamed, yea, even confounded under the ſenſe of my folly and ingratitude; I have conſider'd thy terrour, and fearfulneſs

neſs and trembling has taken hold upon me; I have conſider'd thy tender Mercies, and my Soul is wounded within me, for having ſo falſly and unworthily forſaken and offended thee: I have conſider'd the Humiliation and the Sufferings of my bleſſed Saviour, and my Soul ſuffers an Agony of love and ſhame within me for what I have done againſt my dear Lord. I have conſider'd the Beauty of Holineſs, and I loath my ſelf for the deformity and pollutions of my ſins: O therefore thou, who doſt delight to ſhew mercy to repenting ſinners, thou God of love and mercy, have mercy upon me; and O thou Lamb of God, which didſt ſhed thy Blood for ſinners, have mercy upon me; thou that takeſt away the ſins of the World, have mercy upon me; and O my Heavenly Father, deliver me not only from the guilt, but from the power of my ſin; I tremble indeed at thy wrath, and my Soul faints within me, when I think of being excluded for ever from thy preſence; but I do alſo loath and deteſt my ſin, O deliver me from it: Aid me by thy bleſſed Spirit, that I may conquer and ſubdue all my corrupt Affections: O let that Spirit which was in Jeſus be in me alſo, that the life of Jeſus may be ſeen in all my actions, and the image of Jeſus may be form'd in my ſoul, and my Converſation may be in Heaven; and here, O Lord, I offer up and devote to thee even my Soul and my Body, reſolving to live a life of Devotion, a life of Juſtice and Charity, a life of Meekneſs and Humility, a life of Induſtry and Watchfulneſs, a life of Purity and Sobriety: O Lord ſtrengthen me, O Lord eſtabliſh me by the might of thy Spirit, by the power of thy Word, by the protection of thy Providence, that I may perſevere and be faithful unto the end, and ſo obtain a Crown of Righteouſneſs, through Jeſus Chriſt our Lord.

III. *The Exercise of Charity.*

O my God, thou hast taught me by thy holy Word, that thou art Love, and that he only who dwelleth in Love, dwelleth in thee; and accordingly I do find, that thou art long-suffering and merciful, that thou fillest even the Wicked and thine Enemies with thy Goodness: And, O my blessed Saviour and Redeemer, I find that in this also thou art the express Image of thy Father, and the brightness of his Glory; for thou camest from Heaven to Earth to die for thine Enemies, to reconcile Man to GOD first, and then to reconcile and endear us all to one another, and hast taught us, that we cannot be thy Disciples unless we love one another: I do therefore most readily forgive all those that have wrong'd me either by word or deed; I do from my Heart readily pardon all those who have or do wish me Evil, or who endeavour or design me any; I do earnestly desire to be the Child of my Heavenly Father, and the Disciple of my dear Master in this point; and therefore being jealous lest my Reconciliation should not be sincere or perfect enough, I do firmly purpose upon every opportunity to express my Charity towards mine Enemies, my acts of Love and Kindness; and lest, after all, I should not be zealous enough to promote that Love and Unity which is so dear and acceptable to my God and my Saviour, lest I should not throughly copy out the Divine Pattern that is set me, I will not only with unfeigned Humility and Affliction of Soul confess my Offence, make Reparation, and beg Pardon for any Wrong I have done others, but I will wooe and importune those who have wrong'd me into a reconciliation: For how well must this become me, when God himself courts and beseeches the sinner, and the Son of God preach'd and pray'd, and wept and died for those who were irreconcileably set against him; and O my God,

God, I do now call to mind how unkindly, how unchriſtianly I have behav'd my ſelf towards thoſe who are my Governours in Church and State; I have often made falſe, ſlanderous, and ſpightful Reflections upon 'em, and have aided and countenanc'd others in the like; I cannot make to them a Perſonal Acknowledgment of my Offences, nor ſue to 'em in particular for the pardon of 'em: Here therefore before thee, my God and my Judge, whom I have hereby offended, I do confeſs and bewail my ſin and folly, humbly imploring thy Pardon, and the aſſiſtance of thy Grace, that I may henceforth walk in Chriſtian Charity towards thoſe who are my Governours, thy Miniſters for my good; not only forbearing all Diſloyalty, Diſobedience, Malice, and Uncharitableneſs my ſelf, but alſo diſcountenancing and oppoſing it in all others, as far as in me lies.

To be uſed by ſuch as are conſcious of Undutifulneſs towards their Governours.

O thou God of Love, fill me with thy Divine Spirit, fill me with Brotherly Affection, and with a fervent Zeal for the good of my Neighbour; nor ſuffer me ever to be wanting, according to my capacity, to encreaſe the happineſs of the proſperous and pious, or to relieve the miſery of the afflicted and the ſinner.

But, O my God, whilſt I pray for a *Spirit of Love* towards my Neighbour, I muſt not forget to beg, and beg earneſtly, that by the ſame Spirit thou wouldſt ſhed abroad the Love of thee my God in my Heart: O let me ever remember the great things which thou haſt done for me; O let me ever think upon the Patience and Long-ſuffering which thou haſt exerciſed towards me; above all, let my Soul ever adore, and love, and bleſs thee, that thou haſt given thine own Son out of thy Boſom to die for me, and for all Mankind, that whoever believed on him might not periſh, but have Everlaſting Life. And, O let me ever love and glorifie that Son of thy Boſom, who haſt loved me, and given himſelf for me, and waſh'd me from my ſins in his own Blood; and O may I ever expreſs this my Love by a fre-

frequent Commemoration of it, by devout Addresses to thee my God, by a devout Zeal for thy Glory, and the propagation of the Kingdom of my Saviour. *Amen, Amen.*

IV. *The Exercise of Hope.*

After all these Reflections which I have made upon my sinfulness and the Divine goodness, upon my guilt and the atonement and satisfaction wrought by the Blood of Jesus, I find, that as the consideration of the one begets sorrow, so doth the consideration of the other beget hope in me; and I find the trouble of my Soul clear up into Christian Peace and Comfort: My past sins indeed, and my present unworthiness, fill me with grief and shame, and reproach of Conscience; but there are other things that lift me up from the Earth, that wipe away my Tears, and remove the Garments of my mourning, and fill my Soul with chearfulness and delightsome expectations; such are these, when I consider the Divine Nature, I am assur'd that God delights not in the death of a *Sinner*, but delights in exercising Loving-kindness, Righteousness and Mercy upon Earth: When I consider the death of Jesus, I am well assur'd, that it is a full, perfect, and sufficient *Sacrifice*, *Oblation*, and *Satisfaction* for my sins, and the sins of the whole World; when I, lastly, consider the tenour of the Gospel-Covenant, as 'tis publish'd to the World by the *Son of God* and his Followers, I find contain'd in it pardon of sins to all repenting and believing sinners without Restriction, without Limitation, without Exception of any Person, or Reservation of any Case: * *Come unto me all that travail and are heavy laden, and I will refresh you.* * *So God loved the World, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have Everlasting Life.* * *This is a true saying, and worthy of all Men to be received: That*

* Mat. 11.28.
* John 3. 16.
* 1 Tim. 1. 15.

That Christ Jesus came into the World to save Sinners. *If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our Sins.* * 1 John 2. 1. And now I lift up my Heart, O Lord, unto thee; I approach near thee, and sacrifice to thee in the joy of Hope and Thankfulness: For though I do not presume to come to this thy Table trusting in my own Righteousness, yet I do firmly trust in the multitude of thy Mercies: I know I am not of my self worthy to gather up the Crumbs under thy Table, yet I do withal know, that the Son of God has died for Sinners, and that thou art the same Lord, whose Property is ever to have Mercy; I do not therefore doubt but I shall be welcome and acceptable, though in my self an unworthy Guest to this Table, and being assisted by thy Grace, shall so eat the Flesh of thy Son Jesus Christ, and drink his Blood, that my sinful Body shall be made clean by his Body, and my Soul washed through his most precious Blood, and I shall evermore dwell in him, and he in me. *Amen, Amen.*

FINIS.

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